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THE R̥GVEDIC BRAHMAṆA AND SŪTRA TEXTS
PERTAINING TO AGNIṢṬOMADĪKṢĀ

by

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A B S T R A C T

The Ṛgvedic Brāhmaṇas and Śrautasūtras, important sources for the study of ancient Indian religious ideas, have received the attention of scholars as early as the beginning of last century. Since H. T. Colebrooke's mention of the contents of the AB in 1805, and H. H. Wilson's comparison of the subject-matter of the Ṛgvedic Saṃhitā and Brāhmaṇas in 1850, followed by R. Roth's observation of the connexion between the AB and the Āś in his introduction to Nirukta in 1852, even before the publication of the text-editions and translations, the texts have been studied in considerable detail in articles, monographs, introductory essays of the editions and translations, and chapters of histories of literature. The interpretation of the texts, however, and the views¹ expressed on the relative date of the Ṛgvedic Brāhmaṇas and Śrautasūtras appear so greatly at variance that the relationship of the four texts remains a matter of great uncertainty. A detailed and thorough investigation of the internal evidence on the basis of a rigorous textual analysis seems necessary, in order to justify, reject, or modify any of the past results. In view of this, the present dissertation aims at presenting a critical analysis of the Agniṣṭomadīkṣā section of the Ṛgvedic Brāhmaṇas and Śrautasūtras

1. See below pp.20-6 for details of the views.

(AB 1.1-6, KB 7.1-4, ŚŚ 5.1-4, ĀŚ 4.1-2), an important chapter common to the four texts.

In a short introduction in chapter one I have outlined the consecration ceremony following the BaudhŚ with some mention of the modern works describing the ceremony in general, which, I hope, will help us to understand the exposition of the Ṛgvedic sources that are often laconic and even incoherent at places as to the description of the actual procedure of the rite; also an account is given of the editions and translations of the Ṛgvedic Brāhmaṇas and Śrautasūtras, and of the opinions of scholars concerning the four Ṛgvedic texts.

In chapter two I have sought to examine the meaning and etymology of the concept dīkṣā on the basis of the material offered by the Ṛgvedic and other relevant texts with a discussion of past controversy on the subject.

In chapter three, which gives a translation of the ĀŚ chapter (of which no translation appears to have been published) and a scarcely less requisite re-translation of the AB, KB, and ŚŚ passages, an attempt has been made to understand the arguments contained in the component sections, and to trace the large measure of underlying structural unity which may be shown to exist in the complete corpus of the texts (in accordance with the opinion expressed in another context by K. Hoffmann¹: 'Die nunmehr durchsichtige Gliederung des

1. 'Die Komposition eines Brāhmaṇa-Abschnittes (MS I 10, 14-16)' in Mélanges d'Indianisme à la mémoire de Louis Renou, Paris, 1968, 380.

Textabschnittes MS I 10, 14-16 zeigt, dass es sich nicht um eine lediglich ritualbedingte Aneinanderreihung disparater Aussagen handelt, sondern dass dem Ganzen eine einheitliche 'literarische' Konzeption zugrunde liegt.').

The notes on the translation in chapter four are intended to clarify points of interpretation and to examine the composition of the text-portions.

The discussion in chapter five as to the structural connexion of the four texts in order to determine their mutual relationship is based on the sections of the translation and the notes.

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A B B R E V I A T I O N S

AĀr	Aitareya Āraṇyaka
AB	Aitareya Brāhmaṇa
ĀG	Āśvalāyana Gr̥hyasūtra
ASS	Ānandāśrama Sanskrit Series
AO	Acta Orientalia
ĀpŚ	Āpastamba Śrautasūtra
ĀŚ	Āśvalāyana Śrautasūtra
AV	Atharva Veda Saṃhitā
BaudhŚ	Baudhāyana Śrautasūtra
BhŚ	Bhāradvāja Śrautasūtra
Bibl.Ind.	Bibliotheca Indica
BrUp	Brhadāraṇyaka Upaniṣad
BSL	Bulletin de la Société de Linguistiques
Caland	Śāṅkhāyana Śrautasūtra, translated by W. Caland
ChUp	Chāndogya Upaniṣad
Dhātup.	Dhātupāṭha
ERE	Encyclopaedia of Religion and Ethics
EWA	<u>Kurzgefasstes Etymologisches Wörterbuch</u> <u>des Altindischen</u> , by M. Mayrhofer
GB	Gopatha Brāhmaṇa

Haug I	<u>The Aitareya Brahmanam of the Rigveda,</u> vol.I, text ed. by M. Haug
Haug II	<u>The Aitareya Brahmanam of the Rigveda,</u> transl. by M. Haug
HOS	Harvard Oriental Series
IIJ	Indo-Iranian Journal
Ind.St.	Indische Studien
JA	Journal Asiatique
JAOS	Journal of the American Oriental Society
JB	Jaiminiya Brāhmaṇa
JRAS	Journal of the Royal Asiatic Society (London)
JUpBr	Jaiminiya Upaniṣad Brāhmaṇa
KB	Kauṣītaki Brāhmaṇa
Keith	<u>Rigveda Brahmanas,</u> transl. by A. B. Keith
KS	Kāthaka Saṃhitā
KŚ	Kātyāyana Śrautasūtra
Mbh.	Mahābhārata
MNUp	Mahānārāyaṇa Upaniṣad
MG	Mānava Gr̥hyasūtra
MS	Maitrāyaṇīya Saṃhitā
MŚ	Mānava Śrautasūtra
Nir.	Nirukta
Pāṇ.	Aṣṭādhyāyī of Pāṇini
PB	Pañcaviṃśa Brāhmaṇa

RV	Ṛgveda Samhitā
ŚB	Śatapatha Brāhmaṇa
ŚB	Śaḍviṃśa Brāhmaṇa
SBE	Sacred Books of the East
ŚŚ	Śāṅkhāyana Śrautasūtra
TĀ	Taittirīya Āraṇyaka
TB	Taittirīya Brāhmaṇa
TS	Taittirīya Samhitā
VaitSu	Vaitāna Sūtra
VS	Vājasaneyī Samhitā

I

I N T R O D U C T I O N

GENERAL

The ritual pertaining to Dīkṣā, the Consecration ceremony preceding the Soma sacrifice, has been described by W. Caland and V. Henry in L' Agnistoma¹ on the basis of the Yajurvedic Śrautasūtras in the main. Notes based on personal experience of a modern performance are provided by M. Haug in the introduction to his edition and translation of the AB;² matters relating to pravara are discussed by J. Brough in the Early Brahmanical System of Gotra and Pravara.³ A description of the consecratory rites in connexion with Rājasūya on the basis of the Yajurvedic Brāhmaṇas and Śrautasūtras is offered by J. C. Heesterman in The Ancient Indian Royal Consecration.⁴ Dīkṣā in Indian ritual in general — in Vedic and post-Vedic religious schools — is discussed in detail by J. Gonda in Change and Continuity in Indian Religion.⁵

1. Paris, 1906, 1-25. See also A. Weber, Ind.St. 10, Leipzig, 1868, 358ff., B. Lindner, Die Dīkshâ oder Weihe für das Somaopfer, Leipzig, 1878 (translation of ŚB 3.1.1 - 3.2.2, the Agnistomadīkṣā section, with notes).

2. Bombay, 1863.

3. Cambridge, 1953, 2ff.

4. The Hague, 1957.

5. The Hague, 1965, 315 - 462; for select bibliography relating to Consecration rites in general, see 315f.

The sequence of events envisaged by YV Sūtrakāras in so far as it is relevant to the Ṛgvedic material is as follows:

BaudhŚ 2.2: devayajana.

BaudhŚ 2.3f.: ṛtvijaḥ, ṛtvijām varanam.

BaudhŚ 6.1: prācīnavamśa.

BaudhŚ 6.2f.: apsu dīkṣā, abhyañjana and āñjana, darbhapīñjūlapavana (the sacrificer aided by the adhvaryu, his wife aided by the pratiprasthātr).

BaudhŚ 6.3f.: dīkṣaṇīyā iṣṭi : āgnāvaiṣṇava puroḍāśa, patnīsamyāja, dīkṣāhutayaḥ or five audgrahana oblations offered by the adhvaryu.

BaudhŚ 6.5f.: dīkṣā : seat on black antelope skin in yajamānāyatana, dressing, muṣṭikaraṇa, silence, āvedana (adhvaryu), dīkṣitavāda = satya, āditya-abhyudaya in dīkṣitavimita, vicakṣaṇavatī vāc (some sources further restrict the sacrificer's conduct, prohibiting Agnihotra, Darśapūrṇamāsau, bali, aśana etc.).

BaudhŚ 6.6f.: samveśana surrounding agni (= upasthāna occurring in other texts), vratapayaḥsādhana and midnight vratana.

Some YV Sūtras query the sequence of events, presumably through a double influence of the Ṛgvedic and Yajurvedic sources. The puroḍāśa is dealt with at the outset in the Ṛgvedic Brāhmaṇas, and a connexion is implicit in their exposition between the treatment of

the puroḍāśa and the preparation of the sacrificer for dīkṣā (cf. AB puroḍāśa ~ nir-vap-, taṇḍulāḥ, and dīkṣita = garbha; KB dīkṣita = havis; a tendency in the mode of preparing the puroḍāśa to duplicate the purificatory processes in the consecration of the sacrificer may also be noticed in M. Haug's eye-witness account¹ of the preparation of puroḍāśa). It may be suggested from this that the 'Vedic' material, associated with the priests rather than the sacrificer (i.e. the discussion of the ritual mantras), has been subject to expansion in the Ṛgvedic Brāhmaṇas. The preparation of the sacrificer is the main theme underlying also the Yajurvedic Brāhmaṇa accounts of dīkṣā, and the indication is that both the Ṛgvedic and Yajurvedic sources conflate archaic, pan-Indian symbolic consecration of the sacrificer with purely Vedic litany and liturgy.²

EDITIONS AND TRANSLATIONS

Satisfactory editions and tolerably useful translations of the AB, KB, and the ŚŚ are available, but a careful and critical edition and a complete translation of the ĀŚ are still wanting.

1. See Haug II, 3, n.3.

2. See also p.154ff. below for a brief comparison of the dīkṣā material of the Ṛgvedic and Yajurvedic Brāhmaṇas.

The AB was edited by M. Haug¹ with^{an} English translation and an essay dealing with the Vedic literature in general as well as the contents of the AB, and the symbolism of the ritual acts with some stress on the importance of the concept of mystic regeneration. Th. Aufrecht's edition of the AB² with extracts from Sāyaṇa's commentary and indexes and useful notes is the best available; the full text of Sāyaṇa is contained in K. S. Agase's edition³, while the recent Trivandrum edition⁴ offers Ṣaḍguruśiṣya's commentary on chapters 1 - 32 (i.e. 1.1 - 7.2). S. Samasrami's edition⁵ and V. S. Panasikara's edition⁶ provide no new material in the present context.

Aufrecht's text is punctuated, and presents a modification of Haug's method of punctuation. Sub-sections are numbered in this text. They are paragraphed in the ASS edition, while other editions take no notice of them. Each sentence occurs in a separate paragraph (with some exceptions)⁷ in the Trivandrum edition.

1. Bombay, 1863, critically reviewed by A. Weber, Ind.St. 9, Berlin, 1865, 117 - 380.

2. Bonn, 1879.

3. ASS, Poona, 1896.

4. 1942ff. in progress.

5. Bibl. Ind., Calcutta, 1895 - 1906.

6. Nirṇaya Sāgara Press, Bombay, 1911.

7. This edition presents some odd sentence divisions; cf. e.g. AB 1.1.10f. ...prajanayati || prajātyai prajāyate..., 1.1.15 ...ābhī rādhnoti || ya evam veda, etc.

The vertical strokes (like svaritas) in the Bibl. Ind. edition do not regularly mark the end of sentences or phrases,¹ and so cannot be considered useful.

B. Lindner's edition of the KB² contains indexes and an outline comparison of the contents of the AB and KB. Extracts from Vināyakabhaṭṭa's commentary were cited by A. Weber in Ind.St. 2,³ and R. Löbbecke⁴ edited the portion of the commentary on KB chapter 10 (Paśubandha), with a German translation of KB 10. The edition of the KB by G. V. Chhaya⁵ is inferior.

While Lindner's edition⁶ and also the Poona edition⁷ present the generally known version⁸ of the KB, preserved in Vināyakabhaṭṭa's

1. Cf. e.g. AB 1.5.8 ...loke catuḥsastitamena pratitisthati pratitisthati ya evaṃ veda, etc.; Sāyaṇa's commentary does not agree with these punctuation-marks.

2. Jena, 1887.

3. Berlin, 1853, 288 - 315.

4. Über das Verhältnis von Brāhmanas und Śrautasūtren, Leipzig, 1908, 18 - 42, 7 - 16.

5. ASS, Poona, 1911.

6. Based on one India Office MS (L.), four Oxford MSS (W., w., O., o.), three Berlin MSS (B., b., K.), one MS from Max Müller's collection (μ.), and one Malayalam MS (M., 10 in Sreekrishna Sarma's edition) from Burnell's collection.

7. This edition is full of errors, and thus has some odd variations from Lindner and Vināyaka.

8. Designated 'Vulgate' by Keith in RV Brs., 103, nn. 2, 3.

commentary,¹ and followed by Keith in his translation, the recent edition of the text by E. R. Sreekrishna Sarma² (with a preface, a list of contents, appendices, and notes on variant readings) exposes a somewhat different Kauṣītaki MS tradition³, on which is based the commentary of Udaya.

The readings of the two KB versions (edited by Lindner and Sreekrishna Sarma respectively) vary frequently. In some passages they do not present any vital difference; in others, however, the variations between the two can be as great as between AB and KB. Despite the superiority of some of the readings of Sreekrishna Sarma's text, the readings of

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1. Compare the readings of KB 10 in Vināyaka's commentary (published by Löbbecke, loc. cit.), and in the Lindner, Poona and Sreekrishna Sarma editions; cf. also Lindner, op. cit., viif.
 2. Wiesbaden, 1968; the edition is based on eight Malayalam MSS (10, BM¹, BM², BM³, EM, VI, VII, VIII; they are reported to show negligible variations from each other), the available Madras MSS of the commentary of Udaya (the edition of which by the same author is declared (Preface, p. ix) to appear in near future), and the tape-recording of the recitation of the entire KB by a Kerala Ṛgvedin.
 3. Lindner (loc. cit.) found a different Kauṣītaki recension, and Keith (op. cit., 103) observed a distinct MS tradition, in the Malayalam MS of Burnell's collection. Divergences of his text from the Lindner and Poona editions are noted by Sreekrishna Sarma in his edition.

Lindner's version make better sense in most cases.¹ Words and phrases occurring only in the former look like commentatorial glosses added secondarily. Many important portions appearing in Lindner's edition do not occur in Sreekrishna Sarma's version. The entire passages 16.10: Sautrāmaṇi, and 26.3-6: Prāyaścittas in Gavāmayana are omitted in the latter. Sreekrishna Sarma's edition provides material for a definitive edition of the KB, but makes no attempt to discuss the problems involved.

The sentence and khaṇḍa divisions of the Malayalam version not rarely split complete sentences and often destroy logical connexions; hence, although Sreekrishna Sarma observes² that the divisions of the text agree with the pauses of his reciter, they are inferior, and Lindner's arrangement (i.e. the line numbers of each of the four³ khaṇḍas of the Dīkṣā section of Lindner's edition) will be followed in this study. The two Kauṣītaki versions present in the Dīkṣā chapter minor variations which will be discussed in the notes below.

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1. Otherwise Sreekrishna Sarma (Preface, p. v). Keith observed (op.cit., 103) 'a good, but not perfect, tradition' in the Malayalam MS, and mentioned (op.cit., 103, n.3) that the MS 'has many errors, and could not be used as a basis for an edition'.
 2. Preface, p. vii.
 3. There are six khaṇḍas in Sreekrishna Sarma's Dīkṣā chapter; the first one contains twelve, the second one twentyfour, the third one twentysix, the fourth one sixteen, the fifth one sixteen, and the sixth one thirtyseven sentence divisions.

A. Hillebrandt edited the ŚŚ¹ with Ānartīya's commentary on chapters 1 - 16, supplemented by Govinda's commentary on chapters 17 - 18.

The ĀŚ was edited with the commentary of Gārgyanārāyaṇa by R. N. Vidyaratna². G. S. Gokhale's edition³ with the same commentary brings nothing new. Adhyāya 1 with Siddhāntin's commentary was edited by M. D. Sastri.⁴

A. B. Keith's translation⁵ of the two Ṛgvedic Brāhmaṇas contains an account of the contents of the AB and the KB together with a discussion of the relationship of the two texts to each other and to the two Ṛgvedic Śrautasūtras. The AB translation does not supersede M. Haug's rendering of the AB, which, despite errors⁶ of translation, shows greater familiarity with ritual practices and relevant literature, and discusses points of interpretation glossed over by Keith. Keith's version of the KB has been corrected in some particulars by W. Caland in AO 10.⁷

1. Bibl. Ind., Calcutta, 1888 - 99.

2. Bibl. Ind., Calcutta, 1874.

3. ASS, Poona, 1917. The sūtras are not numbered in this edition.

4. Benares, 1938.

5. Rigveda Brahmanas, HOS 25, Cambridge, Massachusetts, 1920.

6. Cf. A. Weber's review, loc.cit., 1865.

7. Leiden, 1932, 305 - 25.

W. Caland's translation of the ŚŚ (upto 17.9, excluding 15.17-27, the Śunahśepa legend) has been edited after his death by Lokesh Chandra¹ with an introduction and outline concordance between the KB and the ŚŚ.

M. P. Sabbathier's translation of the ĀŚ (adhyāya 5)² has no bearing on the portion relevant to Agniṣṭomadīkṣā.

HISTORY OF RESEARCH

Attention of scholars was focussed on the Ṛgvedic texts long before the appearance of editions and translations.

H. T. Colebrooke³ referred to the eight books of the AB stressing the importance of the last two books with a description of their contents in some detail, and mentioned the Sūtras of Āśvalāyana in 1805. F. Max Müller⁴ noticed quotations from the Brāhmaṇas and the Āśvalāyana Sūtras in Sāyaṇa's commentary on the Ṛgveda Saṃhitā in 1849, and H. H. Wilson⁵ mentioned the ṚV Brāhmaṇas and discussed

1. Nagpur, 1953.

2. 'L' Agniṣṭoma d' après le Crauta-Sūtra d' Āśvalāyana ', JA 15, Paris, 1890, 5-101.

3. 'On the Vedas, or Sacred Writings of the Hindus' from the Asiatic Researches 8, Calcutta, 1805, 369ff., in Miscellaneous Essays by H. T. Colebrooke, vol.II, ed. by E. B. Cowell, London, 1873, 32ff.

4. Rig-Veda-Saṃhitā together with the commentary of Sāyanacharya, ed. by F. Max Müller, London, 1849, Preface, xxvif.

5. Rig-Veda-Saṃhitā, translated by H. H. Wilson, London, 1850, Introduction, xff.

the subject-matter and comparative date of the R̥gvedic Samhitā and Brāhmaṇas in 1850. The standard view of the interrelationship of the R̥v Brāhmaṇas and Śrautasūtras was established by R. Roth,¹ A. Weber,² and F. Max Müller.³ Roth demonstrated the close relationship of the AB and the Āś on the basis of the Paśubandha section of the two texts (AB 2.1-7, Āś 3.3), and Weber compared briefly the KB (upto 13.3) with corresponding AB passages. Max Müller noted the presence of material in Brāhmaṇa style in the Śś,⁴ unlike the Āś, and gave a rendering of the Dīkṣā section of the AB (1.1-6) with some comments on the symbolism of the consecration ritual.⁵ Max Müller's theory of a common original R̥v Brāhmaṇa stock of traditional symbolic explanations, which presuppose a highly developed system of worship of long standing and on which first the AB and later the KB drew, rests on Roth's paraphrase and discussion of the opening of the AB (1.1 agni-viṣṇu-puroḍāśa speculation). The Āś, lacking 'brāhmaṇa' text, he accounted later than the Śś.

1. Nirukta, Göttingen, 1852, Introduction, xxiv-xlii.

2. Loc. cit., 1853.

3. A History of Ancient Sanskrit Literature, London, 1859, 108ff., 191f., 346f.

4. The Śunaḥśepa 'brāhmaṇa' common to the AB and the Śś in independent recensions is discussed in detail by Max Müller, op.cit., 408ff. and 573ff., by Keith, op.cit., 62ff., and by F. Weller, Die Legende von Śunaḥśepa, Berlin, 1956, with literature.

5. Op. cit., 390ff.

Subsequent work¹ develops and emends these early theories, without providing very definite conclusions.

Pañcikās 1-5 of the AB, which deals exclusively with the Soma sacrifice, were held by Keith² to be presupposed by the TS, but to be separated by no great interval of time from the KB,³ which is accounted later than the TS. The KB, presupposing AB 1-6,⁴ achieves more perfect arrangement of the material and greater completeness, in a more condensed literary style. Unlike the AB, it presents itself as a recast of the views of earlier authorities, Paṅgya and Kauṣītaki; the terms punarmṛtyu, īśāna, and mahān devah in the KB are modern, and Keith⁵ held the mysticism of the KB to be an advance on the ritualistic preoccupations of the AB (although Roth and Max Müller had early noted the important role of

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1. Th. Goldstücker, 'The Veda', Knight's Encyclopaedia Metropolitana, s.v., 1860, in the Literary Remains of the late Professor Theodore Goldstücker, vol.I, London, 1879, 34f., 60; A. Weber, The History of Indian Literature, London, 1878, 44-54; M. Winternitz, A History of Indian Literature, vol.I, pt.1, Calcutta, 1959, 166; A. A. Macdonell, A History of Sanskrit Literature, London, 1928, 205f., 245; L. Renou, Vedic India, Calcutta, 1957, 26 etc.
 2. The Veda of the Black Yajus School, HOS 18-19, Cambridge, Mass., 1914, Introduction, xcvi-c.
 3. Aitareya Āraṇyaka, Oxford, 1909, Introduction, 34.
 4. Rigveda Brahmanas, Introduction, 22-50.
 5. Rigveda Brahmanas, 383, n.1.

mystic symbolism in the AB account of Dīkṣā). Keith¹ described a subsequent gradual extension of AB 1.1 - 5.25 (a nucleus itself not free from subsequent modification) to form the complete text (1-8) known to Pāṇini. L. Renou² denied the existence of rival schools in the Ṛgvedic tradition before the level of the Śrautasūtras, and maintained that the KB was a rehandling of the AB (1-5) for the enlarged requirement of the ritual.

It is, however, notable that R. Löbbecke³, while agreeing with these views in accounting the speculative, non-ritualistic character of the KB a sign of lateness, identified an allusion to KB 10. 5 in AB 2.12 as a postscript and insisted on a greater precision in ritual matters and a greater logicality of the AB in the sample chosen.

The alleged stylistic superiority of the KB was, however, the most commonly adduced argument in favour of its lateness.

Unlike the two Brāhmaṇas, the Ṛgvedic Śrautasūtras present the ceremonial in similar sequence. Keith⁴, regarding ŚŚ 15-18 as intrusive, became convinced that the ĀŚ antedated the ŚŚ, the latter introducing an improved arrangement and a greater measure of comprehensiveness.

1. Rigveda Brahmanas, Introduction, loc.cit.

2. Les Écoles Védiques, Paris, 1947, 24-26, 39.

3. Op. cit., 44-46.

4. Rigveda Brahmanas, Introduction, 38-53; JRAS, 1907, 410-3; Religion and Philosophy, HOS 31-32, Cambr., Mass., 1925, 28.

Hillebrandt,¹ on the other hand, had justified the anteriority of the ŚŚ on grounds of greater detail in Puruṣamedha, as well as of 'brāhmaṇa' material in books 15-16.

The arguments, which appeared also in discussions of the RV Brāhmaṇas, clearly lack cogency. Lokesh Chandra² even sought to show that the intrusive ŚŚ 17-18 antedated ŚŚ 1-16 on the slender basis of the length of a mantra quotation and in tacit defiance of Keith's opinion on the subject.³ In his thesis of a unitary RV Brāhmaṇa tradition (the KB, recast of the older AB at another level) and two parallel rival RV Śrautasūtra traditions (while holding the relationship of the ĀŚ and the ŚŚ to be obscure),⁴ Renou⁵ seems to have been unduly influenced by his predecessors' success and failure respectively in agreeing upon a definite relative chronology of the AB and the KB, and the ĀŚ and the ŚŚ.

The relative date of the AB and the KB and that of the ĀŚ and the ŚŚ remains uncertain. The question of the relative age of the two genres is perhaps even more puzzling. Hillebrandt⁶ continued to

1. Śāṅkhāyana Śrautasūtra, Preface, ix-xv. 11.

2. Śāṅkhāyana Śrautasūtra, Introduction, xii.

3. JRAS, loc. cit.

4. Vedic India, 43.

5. Écoles Védiques, 24-26, 39f.

6. Loc. cit.

ascribe the ŚŚ to a transitional period; even in passages free of 'brāhmaṇa' style he noted unusual features of content and style which seemed archaic. Keith¹ confirmed the ŚŚ to be closer to the KB than the ĀŚ to the AB; the ŚŚ improved the exposition of the KB while the ĀŚ greatly supplemented the ritual content of the AB.

Haug² insisted that although the existing RV Brāhmaṇas definitely antedated the present RV Śrautasūtras, the two genres supplemented each other in their accounts of the ritual, and might have originated simultaneously. He demonstrated close correspondence and even literal agreement between the AB and the ĀŚ, both sometimes quoting verses foreign to the attested RV tradition. Löbbecke,³ on the other hand, stressed the looseness of the relation between the KB and the ŚŚ, and, even more so, especially in the matter of verses and formulas, between the AB and the ĀŚ; he postulated, however, a long oral tradition, presupposed also by the Brāhmaṇas, as the basis of the Śrautasūtras. Renou⁴ thought of an original Sūtra-Brāhmaṇa mixed state and assumed that the two genres followed and supplemented each other. Again, rationalizing the views of

1. Rigveda Brahmanas, Introduction, 50-53.

2. The Aitareya Brahmanam, I, Introduction, 7-11, 71.

3. Loc. cit.

4. Écoles Védiques, 35f.

his predecessors, he¹ postulated a separate pre-existing RV Brāhmaṇa underlying the exposition of the Āś, as opposed to the AB (1-5) → KB (~ ŚŚ).

Recently, N. Tsuji² was able to maintain the outright dependence of the Śrautasūtras on the Brāhmaṇas, while Lokesh Chandra³, following Caland,⁴ reaffirmed the discrepancies between the KB and the ŚŚ. The latter pointed to correspondences which link the ŚŚ with other Vedic texts, notably the JB, and to passages where the KB presupposed the ŚŚ. Writing in Sūtra style in some form or other must have coexisted with writing in Brāhmaṇa style, and this seems to be the only conceivable solution in this respect.

1. Écoles Védiques, 37f.

2. On the Relation between Brāhmaṇas and Śrautasūtras, Tokyo, 1952, 186-90.

3. Op. cit., xiiff.

4. Cf. his notes on the translation of the ŚŚ.

II

THE MEANING AND ETYMOLOGY
OF DĪKSĀ

M. Mayrhofer,¹ while leaving the question of etymology open, prefers to derive the desiderative stem dīkṣ- from dāś- as 'desire to sacrifice', rather than from the root form daś- (in view of the long vowel ī: dāśnóti, dīkṣate ~ āpnóti, īpsati) or from its extension dakṣ-; following Renou, he could not rule out derivation from dah-. I propose to show that the modern controversy over the subject is not well conceived, and that Vedic sources, where these and other etymologies are considered, lend overwhelming support for postulating derivation from IE *dek-, Skt. dāś-,² and a basic sense 'desire to sacrifice'. Classical authors offer no etymology, but their semantic glosses confirm the interpretation and hence the etymology. The texts presuppose a correct appreciation of the derivation of dīkṣ-, and their inability themselves to identify the form rules out L. Renou's theory of a 'post-mantric' formation.³

1. EWA II, 1957, 44, with literature.

2. Whitney (Roots, Leipzig, 1885, 73) cites didāśisa- as the desiderative of dāś- as attested in grammatical works only; it would be a less original form than dīkṣate.

3. Grammaire de la langue Védique, Lyon, 1952, 151.

Specific connexion with the form dās-¹ is confirmed by the fundamental role in Dīkṣā of purodāśa,² defined as a 'grasping' of the divinities (KB 7.1) who personify the sacrifice (AB 1.1.5). It is plausible to assume that the concept of 'grasping' the divinities rests on the notion of 'undertaking' the sacrifice, the Sanskrit words being ambivalent (pragr̥h-, parigr̥h-, ālabh-, ārabh-); purodāśa, 'fore-offering', would thus have been identified with dīkṣā, 'intention to sacrifice' (cf. the discussion of purodāśa opening the Dīkṣā section of the ṚV Brāhmaṇas; AB purolāśam dīkṣanīyam, and an image of the dīkṣita in purodāśa; KB havir esa bhavati yad dīkṣate), and retained the definition when dīkṣā acquired other connotations. The original connotation of dīkṣā survives in KS 23.6 dānāya vā esa dīkṣate, which reflects recognition of dās- (cf. Nir. 1.7.1 dāsater dānakarmanah, Dhātup. 1.931 dāsr̥ dāne, ṚV purolāḥ as nom. sg. beside purolāśam). KS 22.13 devalokām pragr̥h- ... dīkṣayanti, ... yajñām ālabhate retains

1. Connexion with dās- as well as with daks- was first proposed by A.Weber, Ind.St.10, 1868, 358, n.1, followed by H.Oldenberg, Die Religion des Veda, Stuttgart, 1923, 397ff., and A.B.Keith, Veda of the Bl. Y. Sch., cxiii, Rel. and Phil., 300ff.; A.Minard considered both dās-/dās- and daks- in Trois Enigmes sur les Cent Chemins II, Paris, 1956, 363f., while L.Renou accepted dās- in Grammaire, loc.cit.
2. For the connexion of dās- and purodāśa, cf. St.Pet.Dict. 4, 802; see also the etymological explanation in SB 1.6.2.5 (pūro 'dāsayat → purodāśa = purodāśa; see below p.102 for the full quotation). *purodāt is probably to be associated with sat, *anadut etc., i.e., the dental d is changed into cerebral ḍ through the influence of the following cerebral (cf. J.Wackernagel, Altindische Grammatik I, Göttingen, new ed., 1957, 174f., III, 1930, 246f.; otherwise J.Eggeling in SBE XII, Oxford, 1882, 162, n.2 on SB ibid.; the cerebral ḍ is the influence of the preceding r).

the original association with dīks- (cf. also AB, KB: istī, āhuti ~ dīksā). MS 1.9.8 in a passage conflating the concepts purodāśa and dīksā states that sacrifice is the starting point of dīksā: etaīr evā juhuyāt purástād dīksāyā, esā vai pratyākṣam dīksā, 'he should sacrifice with these (yajurbhiḥ, stomaiḥ, ukthāmadaiḥ, chandobhiḥ) before Dīksā; this is the tangible aspect of Dīksā.'

'Grasping the sacrifice', reflecting 'intention to sacrifice' provides the leitmotiv underlying the Vedic account of Dīksā.

Spiritual regeneration was early identified as the central theme of the AB account;¹ the process has been well described in a wider context by S. Lévi,² and most recently by J. Gonda.³ It involves the simultaneous grasping of divine grace (~ descent of the divine) through sacrificial communion and of sacrificial communion through divine grace, the dual process being explained as a rebirth and as an ascent of the 'grasper' (garbha,⁴ udgrbh-):

1. Max Müller, op. cit., 390.

2. La doctrine du sacrifice dans les Brâhmanas, Paris, 1898, 102ff.

3. Loc. cit.

4. For the connexion of grasping and garbha cf. also Nir.10.23 garbho grbheh.

(1) 'grasping'¹ - KS devalokám pragr̥h-...yajñám ālabh-,

AB ārabdhayaajña...ārabdhadevata, parigr̥h- yajñah...devatāh,

KB devatāh parigr̥h-, TS yajñasya dhṛtyai, devātā yajñám
abhyāvṛt-.

'grace, descent, and communion' - MS priyó devānām, TS sárvā

devātāh prīnāti, AB agniḥ...viṣnuḥ...prītau;

AB devā āyanti, āditya abhyudiyāt, yajña upanamati,

KB prānam agnim antar ā dhā-, hiraṇmayah śakuna ā pat-,
bhūtāni saṃpr̥kte;

MS sāyujya, KB salokatā, KB AB ŚB sāyujya, salokatā.

(2) 'grasper' - KB devagarbha, AB garbha, KS garbho devatām upaiti,

ŚB agnír yónih, gárbho dīksitáh.

'ascent' - MS abhyārohati, AB rohati...svarge loke pratitiṣṭhati,

svargayānāh, KS gácchati, ŚB údgr̥bhñīte 'smāl' lokát,

KB audgrabhanāni juhōti, agnim, etam abhidīks-.

This elegant proposition has been subject to considerable distortion in the extant texts. It has been seen above that some of the ideas became associated with puroḍāśa (KB puroḍāśa ~ parigr̥h-), and with more restricted topics still (parigr̥h- ~ purvo dīks- (KB),

1. (1) KS 22.13, AB 1.1.12, 1.3.21, KB 7.1, line 4, TS 6.1.4.3, 6.2.5.5. MS 3.6.9, TS 6.1.1.5, AB 1.4.10; AB 1.2.4, 1.3.14, 1.4.7 + 1.5.15, KB 7.3, line 13f., 7.4, line 2, line 22f.; MS 3.7.10, KB 7.1, line 6, line 11, AB 1.6.3, ŚB 12.1.3.1.

(2) KB 7.2, line 12, AB 1.3.1, KS 19.10, ~~23.2~~, ŚB 3.1.3.28. MS 3.6.1, AB 1.5.8, 1.2.4, KS 22.13, ŚB 3.1.4.1, KB 7.4, line 8, 7.3, line 3f., 7.4, line 24.

pūrvadīkṣin-āparadīkṣin (AB); ālabh- ~ order of performing Darśapūrṇamāsau and Dīkṣā (AB)), as the scope of the concept dīkṣā was widened, and complication arose within purodāśa. It seems probable that an alternative etymology from dakṣ- has been responsible for the submergence of ideas connected with the earlier etymology from dāś-. Thus purodāśa has been explained in the AB primarily with rdhnuvanti (AB devān rdhnuvanti ~ KB avarārdhya, parārdhya, beside parigrh-; cf. also AB samardhayanti, yajñasya samrddham, KB trihṣamrddhena), and this is a standard explanation of dakṣ-, cf. Nir.1.7.1 dakṣateh samardhayatikarmanah.

The etymology from dakṣ-, i.e. the sigmatic stem of *dek-, dāś- is not a serious contender. Böhtlingk and Roth's¹ specific association of dīkṣ- with the base dakṣ-, followed by all modern dictionaries which offer an opinion and recently by A. Minard² (along with dāś-/dāś-), is morphologically unattractive and can be justified only on the basis of a special semantic accord. It has now been recognized, however, that the sense of dakṣ- in the RV is best conveyed by the rendering 'gratify' in accordance with the Nirukta gloss (cf. Geldner: '(einem) zu Dank machen' (RV 7.16.6), 'es (einem) recht machen' (RV 7.32.9); Mayrhofer³ 'macht es einem recht, wirkt zur Zufriedenheit'). The sense of the sigmatic stem was thus

1. Sanskrit-Wörterbuch, 3, 1861, 642f.

2. Loc. cit.

3. Op. cit., 10.

not substantially different from that of dās-, although definite connotations of fitness pertained to the sigmatic forms daks- and dīks-. Gonda¹ again preferring to maintain a basic sense of fitness, gave support to the derivation of dīkṣā from IE *dek-, but the implied specialization of *dek- 'consecrate' and *dēk- 'sacrifice' in IE cannot be upheld, for RV daśasyāti is not significantly distinct in sense from dās- or daks-. A rigid distinction between 'consecration' and 'sacrifice' appears to have been ruled out, presumably by a preliterate awareness of their identity, the trace of which remains in KB 7.3, line 10: havir eṣa bhavati yad dīksate, 'he becomes the offering when he is consecrated / undertakes sacrifice', YV passim: havir vai dīksitāh, ŚB 12.8.2.4 'dīkṣā = ātmān of yajñā, etc.

The contention that 'grasping', 'undertaking' reflects a recognition of the desiderative element in dīks- receives support from the literature. Ṣaḍguruśiṣya on ^{AB}1.1.2 gives the gloss dīksateh samkalpanārthāt, 'dīks- signifies resolve (to undertake a religious observance)', and Dhātup. 1.640 preserves the root meaning (ijyā) as well as the desiderative element (ādeśa):² maundya- ijyā-

1. Op. cit., 341f., n.122.

2. ādeśa in this sense is not otherwise attested (RV ā diś-, 'intention', Mbh. ā diś- 'to undertake', cf. Monier-Williams, s.v., but Manu 4.80 vratham ā diś- 'impose an observance', cf. P. Thieme, 'Ādeśa', Mélanges d'Indianisme, Paris, 1968, 715ff.); Böhtlingk and Roth (s.v. dīks-) construe ...niyame vratādeśe, presumably following Manu ibid., but the gloss reflects an etymology from diś- applied to Dīkṣā as a whole (i.e. including maundya etc. all the elements).

upanayana-niyama-vrata-ādeśeṣu dīkṣ-, 'resolve to undertake maundya etc. (the various elements of Dīkṣā)'. Similarly Garbha Up 20 'Dīkṣā is resolve (dhṛti) and gratification (of the gods: santosa)' and Sāyana on AB 1.1.2 somayāge pravṛttasya yajamānasya saṃskāro dīkṣanam, preserving root-meaning and desiderative, 'consecration of the sacrificer undertaking Soma sacrifice'. abhi dīkṣ- is associated with kāmāpti in KB (7.4 end). An explicit recognition of the desiderative may be found in ChUp 3.17.1 sa yad aśisīṣati yat pipāsati yan na ramate tā asya dīkṣāḥ, 'his Dīkṣās consist in abstentions from food, drink and comfort'.

Other speculative etymologies are offered, which tend to rely upon semantic glosses involving yaj- to complete the sense, thus indirectly confirming the etymology from dās-.¹

MS 3.6.1 devātām eśā upaiti yó dīkṣate, devānām evā dīśam upāvartate...devalokām abhyārohati introduces the etymology from diś- which survives in the Dhātup. ...ādeśeṣu dīkṣ-. Similarly TB 3.7.7.6ff.: 'one becomes dīkṣita through (or by entering upon) the diśāḥ, identified with dīkṣā'. It may be assumed that some etymologizing sense of divine 'ordinance' is implied by diś- for this purpose. The false etymology may be shown to have been superimposed on otherwise equivalent statements of wider currency, e.g. MS 3.7.10 devātābhir vá eśā sāyujyam gacchati yó dīkṣate, ŚB 3.2.2.10 devān vá eśā upāvartate yó dīkṣate,

1. Cf. e.g. JB 3.358 (quoted below), ŚB11.1.8.4 sá eténa yajñéna... devébhya ātmānam práyacchati, etc.

3.1.4.1 údgrbhñīte vā esó 'smāl lokād devalokām abhī yó dīksitāh.¹

JB 2.52 provides the refinement digbhir īksitas, tasmād dīksitah,
sa dīksīṣyamāna ādityam upatistheta, i.e. an etymology from dis- + īks-.

JB 3.358 goes on to offer div- + ksi- : tad yad divi ksayam akuruta,
tasmād dīksitah; divi ha vā esa ksayam kurute yo yajate.

GB 1.3.19 suggests dhī + ksi- : kasya svid dhetoṛ dīksita ity
ācaksate, śreṣṭhām dhiyam ksiyatīti, tam vā etam dhīksitam santam
dīksita ity ācaksate. For the significance of dhiyam ksi- in the
context of Dīksā, cf. AB 1.13.29 (explanation of TS 1.2.2.2 imām
dhiyam śīksamānasya etc.): dhī = sutarman nau = yajña, kṛṣṇājina, vāc.²

1. 'He is raised up from this world who is consecrated into the
world of the gods'. The same sense of udgrbh- (pātim yatīh;
cf. also v.40 maṅgalī patilokām ā viśa) is probably implicit in
AV 14.2.52: uśatīh kanyālā imāh pitṛlokāt pātim yatīh, āva dīksām
asṛksata svāhā, 'these young girls going eagerly to the Husband
(i.e. Brhaspati, cf. brhaspātināvasṛstām in v.53ff.) from the father's
world, have shaped Dīksā'; the verse is also suggestive of the
concept of prajanana (cf. v.57f. pāyah, rāsah, prā viś-, āva srj-,
sām srj-).

2. Preoccupation with dhī=vāc + ksi- (i.e. the GB etymology + the AB
explanation) may be observed in the JB (2.54) interpretation:
vāg vāva dīksito, vāg dīksā, vāg idam sarvaṁ ksiyati, vāci vāvedam
sarvaṁ ksitam. The Śabdakalpadrūma definition (quoted in St.Pet.Dict.,
s.v. dīksā) dīyate jñānam atyantam, ksiyate pāpasamcayah, tasmād
dīkseti sā proktā apparently presupposes association of dīksā
with dās- as well as with ksi-.

In view of its reliance on the form dhīksita and on the equation dhī = yajña = vāc, it is probable that ŚB 3.2.2.30 is based on the GB etymology from dhī + ksi-, and not on either dah-¹ or dih-²:
sá vai dhīksate, vācé hí dhīksate, yajñāya hí dhīksate, yajñó hí vāg,
dhīksitó há vai nāmaitād yād dīksitá iti, 'he possesses dhī; he possesses dhī for Speech, he possesses dhī for Sacrifice; for Sacrifice is Speech; and he who is consecrated is possessed of dhī'.
 Thus Minard³ rightly dismissed dhīksate as an artificial form, offering no support for Hillebrandt's etymology from dah-.⁴

The proposal to derive dīks- from dah- rested on semantic connexion through the concept tapas as well as on morphological connexion through the form dhīksate. Found attractive by Mayrhofer,⁵ following Renou,⁶ it has been decisively rejected by Minard and Gonda.⁷ The basic

1. Cf. A. Hillebrandt (Deutsche Literatur-Zeitung, Leipzig, 1895, 74, etc.), followed by the grammar-books (Whitney, § 1030a, Roots, 71, Macdonell, n.3 on § 171.3, Burrow, 359).

2. Eggeling, SBEXXVI, Oxford 1885, 47, n.1 on the ŚB passage.

3. Loc. cit.

4. Deutsche Lit-Z., loc.cit., Rituallitteratur, Strassburg, 1897, Der freiwillige Feuertod in Indien und die Somaweihe, München, 1917, Vedische Mythologie 2, Breslau, 1929, 349ff.

5. Loc. cit.

6. 'Études Védiques', JA 243, Paris, 1955, 422, n.3, Vedic India, 100.

7. Loc. cit.

senses alleged, 'prepare for ritual suicide by fire' (Hillebrandt) and 'extreme self-mortification' (Macdonell)¹ would rather represent an eventual reduction of consecration ritual to the absurd. They appear in the literature at most potentially in Upaniṣadic texts, such as: MN Up. 543ff. 'the sacrificer's body is the fuel (for true spiritual sacrifice) ... the duration of his resolve is the Dīkṣā,'² or Ch Up. 3.17.1 (cf. above) 'his Dīkṣās consist in abstentions.' Rites which are merely purificatory begin to appear in the Brāhmaṇas as preparation for divine communion, and it cannot be suggested that such Upaniṣadic texts fall outside the period of time covered by the development of the Brāhmaṇas. The sacrificer's purification by darbha is a feature common to the AB and the KB, and appears in basic puroḍāśa ritual;³ it occurs in the former in the context of a complex purification rite, while in the latter in an incantatory ritual apparently influenced by a concept present in MN Up. ibid.: keśā darbhāh, 'the sacrificer's hair is the darbha (for true spiritual sacrifice).'

1. 'Magic (Vedic)', ERE 8, 1915, 313f.

2. yāvad dhriyate sā dīkṣā, cf. Garbha Up. 20 above, 'Dīkṣā is resolve (dhṛti).'

3. Cf. Haug II, 3, n.3.

Similarly the explicit account of Dīkṣā in terms of death which occurs in JUp[Br. 3.2.4.4, 3.3.1.1-4, is at variance with the insistence on birth and apotheosis in the standard Brāhmanic account. Nevertheless, it implies a certain transformation,¹ and is a clear corollary of the identification with birth, and is to be associated with a tendency in other texts to reverse the roles of 'grasper' and 'grasped' and to insist on the concept of self-immolation. Thus AB 2.3.9 sarvābhya eva devatābhya ātmānam ālabhate yo dīkṣate, 'he who consecrates himself binds himself to all the divinities' (KB 10.3 agnīṣomayor vā eṣa āsyam āpadyate yo dīkṣate) may be accounted a construction intermediate between AB 1.1.12 ārabdhayajñah ... ārabdhadevatah, 'who^{has} seized the sacrifice, ...the divinities' (KS 22.13 yajñam ālabhate) and AB 2.9.6 sarvābhir eva devatābhir ālabdho bhavati yo dīkṣito bhavati, 'he is seized by all the divinities who is consecrated.'

The fact that the roots tap- and dah- are mentioned in connexion with the Brāhmaṇa speculations on dīkṣā is no evidence of correctness of the etymology from dah-. KB 7.4, line 23ff. lohitāyann ivāstam ety, etam v evātmānam dīkṣamāno 'bhidīkṣate ya eṣa tapati, 'red-hot as it were (the sun) sets; the dīkṣamāna

1. Cf. 3.3.1.1ff. mriyate ~ abhisambhavati; similarly ŚB 11.2.1.1

identifies birth and death (jāyate = mriyate, ...agnāv abhyādādhati, tātaḥ sambhāvati) in a comparable passage.

consecrates himself into (the sun) who gives heat' may be held to reverse AB 1.3.14 dīksitam ādityo 'bhyudiyāt, which is less tortuously constructed; both the passages imply merely divine communion. A further development of the KB passage (and perhaps of ŚB 4.6.8.1 yā vai dīksā sā nisāt, without specification of contact with fire / sun) appears in KB 7.3, line 3ff. agnim vā ātmānam dīksamāno 'bhidīksate ...ned agnim āsīdāma ...ned enam agnir bhūtaḥ pradahāni, 'consecrates himself into fire ...' where agni and dah- replace more neutral esa (āditya) and tap-. Cf. also JB 2.62 esa vāva dīksito ya esa tapati, sa esa indriyam jyaisthyam śraisthyam abhi dīksitaḥ, 'the consecrated becomes equal to (the sun) who gives heat; he consecrates himself into sense-faculty (or vigour), supremacy, and excellence.' Syntax and phraseology indicate that these passages are related, i.e. that connexion of dīksā and dah- (or etymology of dīksā from dah-), if intended, has been superimposed on the concept of divine communion. Since the parasmaipada forms pradahāni and tapati cannot connote self-immolation, the suggestion would be purely speculative.

III

T R A N S L A T I O N

The translation of the R̥gvedic texts related to Agniṣṭomadīksā (AB 1.1-6, KB 7.1-4, ŚŚ 5.1-4, ĀŚ 4.1-2) attempted in the following pages seeks to bring out the major preoccupations and structural connexion of the texts. Despite the undeniable usefulness of the previous translations of the AB, KB, and the ŚŚ, they are not always satisfactory as to the implications of the passages (cf. e.g. Caland's note on ŚŚ 5.4.1, or Keith's translation of KB 7.2, line 9f. etc. discussed below). There are controversies¹ between Haug and Keith in their interpretation of the AB, and obscurities² remain in Caland's rendering of the ŚŚ as well as in Keith's translation of the KB. In view of this, a fresh translation of the AB, KB, and the ŚŚ chapters, and a rendering of the ĀŚ section, which hitherto remains untranslated, along with notes on the proposed interpretation, have been felt indispensable in a study which aims at understanding the textual history of the R̥gvedic Brāhmaṇa and Śrautasūtra sections.

1. See notes below; for a discussion of the translations of Haug and Keith, see *supra* p.19.

2. See notes below.

Dotted pointed brackets in the translation indicate passages which seem to develop from a basic portion and to mark a later stage in the formation of the particular text. Pointed brackets are intended to identify accretions.

AB 1. 1-6

[agni-viṣṇu, sarvā devatāḥ, puroḍāśa]

1.1.1 Agni is the lowest of the gods, Viṣṇu is the highest; between them are all the other divinities. 1.1.2 'They [i.e. the priests] offer the puroḍāśa dedicated to Agni and Viṣṇu which pertains to the Consecration, of eleven measures'. 1.1.3 Thus 'they offer it' to all the divinities without exception.

1.1.4 Agni is all the divinities, Viṣṇu is all the divinities. 1.1.5 Agni and Viṣṇu are the two extreme manifestations of the Sacrifice. Thus when 'they offer the puroḍāśa dedicated to Agni and Viṣṇu', they strengthen the gods beginning from the two extremes [i.e. from one extreme to the other].

<<1.1.6 Now one asks: if the puroḍāśa is of eleven measures and Agni and Viṣṇu are two, what is their allocation, what is the division? 1.1.7 One of eight measures is dedicated to Agni; Gāyatrī verse is in eight measures, Gāyatrī is Agni's metre. One of three measures is dedicated to Viṣṇu; for in three steps Viṣṇu measured out the universe. This is their allocation, this is the division.>>

[ghr̥ta-caru, mithuna, pratiṣṭhā]

1.1.8 If one deems oneself lacking foundation, one should offer rice in ghee. 1.1.9 Now he who is without foundation, is without foundation in this world [or: in Her, i.e. Woman-nature]. 1.1.10 Ghee is the sexual essence of Woman and whole rice is that of Man; these form the Pair. So it is with this Pair that he [i.e. the sacrificer] propagates Him [i.e. Prajāpati] [or: It is with this Pair that this [tat, i.e. ghr̥tam...striyai payah, the female product] propagates him [i.e. the yajamāna]] with offspring and creatures for the sake of propagation. 1.1.11 He propagates offspring and creatures who knows this.

[ārabdhi, darsāpūrṇamāsau, ekā dīkṣā]

1.1.12 He has grasped the sacrifice, that is to say, the divinities, who sacrifices with the Darśāpūrṇamāsau. Having offered the Āmāvāsya or the Purnamāsa havis, he should consecrate himself [immediately] at the same havis and at the same barhis. This is the One Consecration.

[sāmīdhenī]

1.1.13 He [i.e. the hotṛ] should recite seventeen kindling verses. 1.1.14 Prajāpati is seventeen-fold. The months are twelve; the seasons are five - <through the union of early and late winter (hemantaśisīrau)>; so much is the Year; Prajāpati is the Year. 1.1.15 He is strengthened by these [kindling verses] which have their resting place in Prajāpati, who knows this.

[iṣṭi-āhuti]

1.2.1 Now the Śacrifice went away from the gods; they wished to seek it out by means of the offerings. In as much as they wished to seek it out by means of the offerings, that is the reason why the offerings are called iṣṭi. They got it back.

1.2.2 He is strengthened by getting back the Śacrifice, who knows this.

1.2.3 What are called the oblations (āhutayah) are in fact the invocations (āhūtayah), for it is with them that the sacrificer invokes the gods. That is why the āhutis have their name.

<1.2.4 They (i.e. āhūtayah) are indeed aids (ūtayah) by means of which the gods come to the call of the sacrificer. These aids are the paths, that is to say, the roads; these same roads are the sacrificer's ways to heaven.>

1.2.5 Now one asks: in as much as another priest [i.e. the

[adhvaryu] offers (juhoti) [the oblation], why do they call him hotṛ, who recites the invitation and offering verses (anu cāha yajati ca) ? 1.2.6 As he causes the deities to be brought near according to their place saying, "Bring such and such a one near", that is why the hotṛ is so called. 1.2.7 He becomes a hotṛ. They call him hotṛ who knows this.

[garbha, dīkṣitavimita, aparadīkṣin]
dīkṣitavimita,

1.3.1 The priests make him an embryo again whom they consecrate.

1.3.2 They sprinkle him with Water. 1.3.3 Water is the seminal fluid; thus having made him possessed of the seminal fluid, they consecrate him.

1.3.4 They anoint him [wholly] with fresh butter (navanīta).

1.3.5 Melted butter (ājya) appertains to the gods, fragrant heated butter (surabhi ghr̥ta) to men, slightly melted butter (āyuta) to the manes, fresh butter (navanīta) to the embryos. In as much as they anoint him with fresh butter, they make him strengthened with his own portion.

1.3.6 They anoint him further in the eyes. 1.3.7 This anointment is the brilliance of the eyes. Thus having made him possessed of brilliance, they consecrate him.

1.3.8 They purify him with twentyone bundles of darbha grass.

1.3.9 They consecrate him thus clean and purified.

1.3.10 They make him enter the place constructed for the consecrated. 1.3.11 The place constructed for the consecrated is the womb for the consecrated; thus they make him enter the womb ordained for him. 1.3.12 He remains-and-emerges from that firm womb. 1.3.13 The embryos are implanted and brought forth from that firm womb. 1.3.14 Therefore while the consecrated is nowhere else than in the place constructed for the consecrated, the sun should rise or set for him, or they [i.e. the priests] should call out [or: recite] to him.

1.3.15 They cover him with a garment. 1.3.16 The garment is the amnion for the consecrated. Thus they cover him with the amnion.

1.3.17 On top of that is the black antelope skin. 1.3.18 On top of the amnion is the chorion. Thus they cover him with the chorion.

1.3.19 He makes balled fists. 1.3.20 Making balled fists the embryo lies within; making balled fists the child is born. So in as much as he makes balled fists, he grasps in his fists the sacrifice and all the divinities. <1.3.21 Here it is said: the coincidence of two Soma-pressings is not detrimental to one who has been consecrated first; the sacrifice has been grasped by him, the divinities are grasped; there is no detriment to him as there is to one who has been consecrated later.>

1.3.22 Having taken off the black antelope skin he goes down for the avabhṛtha-bath; therefore embryos are born being separated from the chorion. 1.3.23 He goes down [for the avabhṛtha-bath] with the garment; therefore the child is born with the amnion.

[ājyabhāga, havis, sviṣṭakṛt]

1.4.1 'Thou, O Agni, art extensive...[RV 5.13.4]', 'O Soma, which are thy [aids] causing delight...[1.91.1]', these two verses he [i.e. the hotṛ] should recite as the invitation verses of the two butter-portions for him [i.e. the sacrificer] who has not sacrificed previously. 1.4.2 '...By thee they perform the sacrifice...[5.13.4^c]' saying this he performs the sacrifice indeed for him.

1.4.3 'Agni with ancient thought...[8.44.12]', 'O Soma, with prayers we magnify thee...[1.91.11]', these two verses he should recite for him who has sacrificed previously. 1.4.4 The word 'ancient' [in 8.44.12] refers to the previous action.

1.4.5 All this is not mandatory.

1.4.6 'May Agni slay the Vṛtras...[6.16.34]', 'O Soma, thou art the lord of Existence...[1.91.5]', these two verses should he recite, dedicated to the slayer of Vṛtra. 1.4.7 He slays Vṛtra upon whom the sacrifice descends; therefore he should use the two verses dedicated to the slayer of Vṛtra.

1.4.8 'Agni is the mouth, the first of the divinities...',
 'And Agni, O Viṣṇu, is the great and the highest austerity...',
 these two are the invitation and offering verses of the havis-offering
 dedicated to Agni and Viṣṇu.

1.4.9 The two verses dedicated to Agni and Viṣṇu are perfect
 in form; that in the sacrifice is perfect, which is perfect in form,
 i.e. when the verse relates to the action which is being performed.

1.4.10 Among the gods Agni and Viṣṇu are the two guardians
 of Consecration; they rule over Consecration. In as much as the
 havis is dedicated to Agni and Viṣṇu, (it is because they desire)
 'May those two who rule over Consecration, being pleased, grant us
 Consecration; may those two who are the Consecrators, consecrate'.

1.4.11 The two verses are Triṣṭubh, for the attainment of
 the sense-faculties.

< 1.5.1 He who desires brilliance and spiritual lustre, should
 use two Gāyatrī verses as the invitation and offering verses (samyājye)
 of the sviṣṭakṛt offering. 1.5.2 Gāyatrī is brilliance and spiritual
 lustre. 1.5.3..He who knowing this uses two Gāyatrī verses, becomes
 possessed of brilliance and spiritual lustre.

1.5.4 He who desires Life, should use two Uṣṇih verses.

1.5.5 Uṣṇih is Life. 1.5.6 He who knowing this uses two Uṣṇih
 verses, obtains Complete Life.

1.5.7 He who desires heaven, should use two Anuṣṭubh verses. 1.5.8 Sixtyfour are the syllables of two Anuṣṭubh verses, three are these twentyonefold worlds extending upwards; he ascends to (each of) these worlds with each twentyone (syllables); with the sixtyfourth (syllable) he founds himself in the world of heaven. 1.5.9 He who knowing this uses two Anuṣṭubh verses, obtains foundation.

1.5.10 He who desires fortune and glory, should use two Br̥hatī verses. 1.5.11 Among the metres, Br̥hatī is fortune and glory. 1.5.12 He who knowing this uses two Br̥hatī verses, confers upon himself fortune and glory.

1.5.13 He who desires Sacrifice, should use two Pañkti verses. 1.5.14 Sacrifice is fivefold (pāñkta). 1.5.15 Sacrifice inclines to him who knowing this uses two Pañkti verses.

1.5.16 He who desires 'virility', should use two Triṣṭubh verses. 1.5.17 Triṣṭubh is 'creative power, i.e. sense-faculty, i.e. virility'. 1.5.18 He who knowing this uses two Triṣṭubh verses, becomes possessed of 'creative power, i.e. sense-faculty, i.e. virility'.

1.5.19 He who desires 'creatures', should use two Jagatī verses. 1.5.20 'Creatures' are related to Jagatī. 1.5.21 He who knowing this uses two Jagatī verses, becomes possessed of 'creatures'.

1.5.22 He who desires enjoyment of 'food', should use

two Virāj verses. 1.5.23 Virāj is 'food'. 1.5.24 Therefore he who has the most 'food', shines (virājati) the most in this world; that is why Virāj (the shining one) is so called.

1.5.25 He shines among his own people, becomes the best among his own people, who knows this. 1.6.1 Now the Virāj metre is of five 'strengths'. 1.6.2 In as much as it consists of three padas, it is Uṣṇih and Gāyatrī; in as much as each of its padas are of eleven syllables, it is Triṣṭubh; in as much as it has thirtythree syllables, it is Anuṣṭubh; <the metres do not change by the reason of one syllable, nor by two> and Virāj is the fifth ['strength']. 1.6.3 He wins the 'strength' of all metres, he obtains the 'strength' of all metres, he attains communion, conformity and collocation with all metres, becomes an eater of 'food', i.e. a lord of 'food', obtains the enjoyment of 'food' with his 'offspring', who knowing this uses two Virāj verses.

1.6.4 Therefore one should use the two Virāj verses:

1.6.5 'Well-kindled, O Agni... [7.1.3]', 'These, O Agni...

[7.1.18]' >

[dīkṣitavāda]

1.6.6 Consecration is Right, Consecration is Reality.

Therefore Reality only is to be expressed by the consecrated.

1.6.7 Here it is said: what man is able to express all Reality? The gods are associated with Reality, men are associated with falsehood. 1.6.8 He should utter speech containing the word 'percipient'. 1.6.9 The eye is the percipient, for one perceives with it. 1.6.10 The eye is the Reality deposited among men. 1.6.11 Therefore they ask the bear-witness, "Did you see it?" If he says, "I did", then they put faith in him; but if one sees something oneself, one does not put faith in others, however many there are. 1.6.12 Therefore he should utter speech containing the word 'percipient'; his speech is uttered eliciting the Reality.

KB 7. 1-4

[vāg dīkṣā]

<7.1, lines 1-4. Speech is Consecration; for one consecrates oneself by means of Speech; the Consecrated is Breath. Now it was with Speech as Consecration that the gods with Breath as the Consecrated, grasped and appropriated all desires from both realms; in the like manner, the sacrificer with Speech as Consecration and Breath as the Consecrated, grasps and appropriates all desires from both realms.>

[agni-viṣṇu, sarvā devatāḥ, puroḍāśa]

7.1, lines 4-7. He [i.e. the priest] offers the puroḍāśa dedicated to Agni and Viṣṇu, of eleven measures. Of the gods, Agni is the one served at the lower realm, and Viṣṇu served at the upper realm. Thus through these two who are of the gods served at the lower realm and at the upper realm, he [i.e. the sacrificer] grasps all the divinities and attains collocation with them.

<One should attain, therefore, one's desire having consecrated

oneself at the first, for one grasps the divinities being consecrated at the first. [According to Sreekrishna Sarma's text: Therefore it is legitimate to perform simultaneous Soma-pressing (samsava) if one has consecrated oneself with pūrvadīkṣā; for the divinities are grasped by him who has consecrated himself with pūrvadīkṣā.] >

[aśarīrā prāṇadīkṣā]

<7.1, lines 7-11. One consecrates oneself through the breath-consecrations (prāṇadīkṣā) involving no body (śarīra). The inbreaths (prāṇāḥ) are the preliminary ceremonies (prayājāḥ), and the outbreaths (apānāḥ) are the final ceremonies (anuyājāḥ). When they [i.e. the priests] proceed with the preliminary and the final ceremonies, then the inbreaths and the outbreaths become consecrated; when they proceed with the oblation (havis), then the body becomes consecrated. So one obtains all desires by the consecration of the body, and the collocation and communion with all the divinities by the consecration of the inbreaths and the outbreaths.>

[sāmidhenī]

7.2, line 1. He [i.e. the hotṛ] recites fifteen kindling verses; the kindling verses are the thunderbolt, and the thunderbolt is fifteenfold.

[ājyabhāga, havis, sviṣṭakṛt]

7.2, line 2. The two butter-portions are dedicated to Vṛtrahan; the two butter-portions dedicated to Vṛtrahan are the thunderbolt.

7.2, lines 2-8. The invitation and offering verses of the havis-offering are Triṣṭubh. Triṣṭubh is the thunderbolt. With this thrice-perfected thunderbolt the gods pushed away the demons from these [three] worlds; in the like manner the sacrificer with this thrice-perfected thunderbolt pushes away the hostile rivals from these [three] worlds. <The two butter-portions dedicated to Vṛtrahan are the thunderbolt; these have been defined above. Next the invitation and offering verses of the havis-offering.>

'... May thy tongue move near (upa) to (ā) the ghee', this verse containing the word 'to (ā)' is the form of the invitation verse, and '... May thy tongue move towards (prati, ut) the ghee', this containing the word 'towards(ut)' is the form of the offering verse.

7.2, lines 8-9. The saṃyājye [of the sviṣṭakṛt offering] are Triṣṭubh. Triṣṭubh is strength and virility. Thus he [i.e. the priest] confers upon the sacrificer strength and virility.

[āgura udṛcam, nāmagrahaṇa, garbha]

7.2, lines 9-13. At the Idā [Ilā in Sreekrishna Sarma's edition] - offering and at the Sūktavāka ceremony he [i.e. the priest] pronounces only '...the consequence of the formula of approval' [and does not utter the name of the consecrated sacrificer].
 <It is said that when the puroḍāśa dedicated to Agni and Viṣṇu is offered, he [i.e. the sacrificer] becomes consecrated. Therefore he [i.e. the priest] should pronounce only '...the consequence of the formula of approval', > since he [i.e. the priest] does not utter the name of the consecrated sacrificer at the Sūktavāka ceremony. The consecrated is a divine embryo. People do not utter the name of an unborn embryo. Therefore he [i.e. the priest] does not pronounce his [i.e. the dīkṣita's] name.

[dīkṣitavāda, agni]

<7.3, lines 1-2. He [i.e. the priest] does not make the wife of the sacrificer speak on the sacrificial grass-bundle (veda), nor does he strew this [grass]; the sacrifice at this point is not complete in effect when it relates to Soma, lest the Soma sacrifice be completed before the proper time'. >

7.3, lines 2-9. The question may be posed: 'Why do others not utter the name of the consecrated?' He who is consecrating

himself, consecrates himself into Agni. The reason why others do not utter his name is, lest they come in contact with Agni. Again, the reason why he does not utter the name of others is, lest he, having become Agni, burns them. When consecrated, he should utter only the name of anyone he hates; thus, having become Agni, he burns him. He should utter his name whom he desires with a speech containing the word 'percipient'. This is the way of making amends to him. The eye is the percipient; for one perceives with the eye. The speech of the consecrated is this exclamation (vyāhrti) [according to Sreekrishna Sarma's text: ...is one exclamation...], namely, Reality. It is said that he is the consecrated who expresses Reality [in his speech].

[havis-aśana, agnihotra, iṣṭi-āhuti, aparāhṇa, āditya]

7.3, lines 9-12. It may be asked: 'Why do others not eat the food of the consecrated?' So long as he consecrates himself, he becomes an offering (havis). It would be like eating an undivided offering [i.e. unoffered to the gods]. One may eat at will when the pressing-ceremony is over [i.e. at the end of the whole Soma sacrifice]. It would be like eating an offering when quite unused [by the gods].

7.3, lines 12-16. The question may be asked: 'Why does the

consecrated not offer the Agnihotra?'. The demons were trying to offer [the Agnihotra] in themselves, [a place] without breath, without fire. They failed trying to make the offering in a place without fire. Then the gods placed this Agni in the form of Breath within [themselves, i.e. the gods] . In as much as the vrata-drink is bestowed in the evening and in the morning, the Agnihotra is offered [according to Sreekrishna Sarma's text: ... he offers the Agnihotra...] in this Agni in the form of Breath continuously, without interruption. This is the continuity of Agnihotra. <They engage (pra caranti) [in Agnihotra] in dīkṣās and upasads, [and] there is no occasion to doubt that [they engage in Agnihotra also] on the sutyā day.>

7.4, lines 1-22. <Next the Consecration connected with Keśin:> Keśin Dārbhya became consecrated and settled down (dīksito nīśasāda):

To him flew down a Golden Bird, and It said, 'Thou art not consecrated; I know the Consecration, let me tell it to thee. I have perforced the sacrifice which is performed once; I am afraid of its perishing. Thou knowest the means of making the once-performed sacrifice imperishable. Tell that to me.' He [i.e. Keśin] said, 'Let it be so', and they instructed each other.

[Thus] he [i.e. Keśin] became that [i.e. dīksita; cf. dīksito nīśasāda above].

◁Ula Vārṣṇivṛddha, Itant Kāvya, Śikhāṇḍin Yājñasena, or
 whoever he was, he was he>→◁He said:>

It is said that by this offering are consecrated the bodies,
 which are the divinities within the person; he, of him these
 [divinities] are consecrated, is the consecrated. So, when
 the adhvaryu offers the elevatory offerings (audgrabhanāni), in
 addition to that the sacrificer should offer five oblations.
 The first with 'May my mind be consecrated by the Mind, hail',
 the second with 'May my speech be consecrated by the Speech, hail',
 the third with 'May my breath be consecrated by the Breath, hail',
 he mentions breath in the middle, for breath is in the middle of
 [i.e. within] the body, the fourth with 'May my eye be consecrated
 by the Eye, hail', the fifth with 'May my ear be consecrated by
 the Ear, hail'.

But Kauṣītaki says, 'The oblations should not be offered.
 The oblations would be superabundant if they are offered. While
 the adhvaryu offers the [elevatory] offerings, the sacrificer
 should accompany [them] with ^{the}pratīkas; the first with 'May my
 mind be consecrated by the Mind', the second with 'May my speech
 be consecrated by the Speech', the third with 'May my breath be
 consecrated by the Breath', he mentions breath in the middle,
 for breath is in the middle of [i.e. within] the body, the fourth
 with 'May my eye be consecrated by the Eye', the fifth with 'May

my ear be consecrated by the Ear'. He consecrates thus the divinities within the person, and no superabundant oblations are to be offered '.

Now Faith is the means of making the once-performed sacrifice imperishable. So he who sacrifices with Faith, his offering does not perish. The means of making [the once-performed sacrifice] imperishable is Water, which is in these worlds, and which is within the self. So he who sacrifices knowing, 'The means of making [the once-performed sacrifice] imperishable is within me', his offering does not perish. Keśin Dārbhya proclaimed this means of making the once-performed sacrifice imperishable to the Golden Bird.

7.4, lines 22-25. He consecrates himself in the later part of the day (aparāhṇa). He [i.e. the sun] commingles [according to Sreekrishna Sarma's text: ... seizes hold of...] all the bhūtas [bhūtāni presumably refers to the functioning of all the indriyas mentioned above] in the later part of the day, in as much as the beams outstrip him. <Therefore, being red as it were he goes to the setting.> He who consecrates himself, consecrates himself into this [sun] who gives heat [Sreekrishna Sarma's text omits 'who gives heat']. Hence one consecrates oneself in the later part

of the day for the attainment of all desires [according to
Sreekrishna Sarma's edition : In as much as one consecrates
oneself ... that is for the attainment of ...].

ŚŚ 5. 1 - 4

[ṛtvijah: upāṁśu- and uccair-vāda, japa, praśna - ahīna]

5.1.1 One who is going to undertake a Soma sacrifice, chooses the priests who derive from a Ṛṣi, i.e. descendants [of a Ṛṣi-ancestor] (yūnah), and learned in the tradition of that Ṛṣi (anūcānān).

5.1.2 Four [chief priests he chooses] or all of them [i.e. four chief priests along with their assistants]. 5.1.3 'The moon is my divine brahman', this he pronounces inaudibly (upāṁśu), 'Thou art my human one', this loudly (uccaih). 5.1.4 In this manner he chooses all of them. 5.1.5 'The sun is my divine udgātr, thou art my human one'. 5.1.6 'The fire is my divine hotr, thou art my human one'. 5.1.7 'The wind is my divine adhvaryu, thou art my human one'. 5.1.8 'Prajāpati is my divine sadasya, thou art my human one'. 5.1.9 'The seasons are my divine hotrāsāmsins, ye are my human ones'.

5.1.10 Each of the chosen priests after muttering 'A thing of splendour thou hast announced unto me, a thing of excellence thou hast announced unto me, a thing of prosperity thou hast announced unto me, a thing of good-fortune thou hast announced unto me, a thing of glory thou hast announced unto me, in me is splendour, in me excellence, in me prosperity, in me good-fortune,

in me glory', asks [the sacrificer] whether this sacrifice fails in one of the following respects: not a defective sacrifice (a-hīna), a sacrifice which refers back to something prior (anudeśin), a sacrifice where priestship has not been given up (anyastārtvijya), a sacrifice where the dakṣiṇā is accepted by the officiants (nītadakṣiṇa); and [according to the answer of the sacrificer] he accepts or rejects [the appointment as a priest].

[devayajana]
[devayajana]

5.2.1 The place of worshipping the gods is facing eastward.

5.2.2 For one who desires Sacrifice, it is facing towards north-east.

5.2.3 For one who desires spiritual lustre, it is of such kind where the hotṛ, while reciting, may be able to see the āhavanīya fire, the sun, and Water.

[dīkṣā, samāpana]

5.2.4 The consecration takes place during the clear-half of the month (śuddhapakṣa), under an auspicious constellation (punya nakṣatra), and likewise the conclusion of the sacrifice .

[aparāhṇa, agnāviṣṇū, paurṇamāsī]

5.3.1 The Consecration-offering is dedicated to Agni and Viṣṇu, and takes place in the later part of the day.

5.3.2 It is a modification of the Paurṇamāsī offering.

[sāmidhenī]

5.3.3 It is of fifteen kindling verses.

[havis]

5.3.4 The havis is upāṁśu.

[sviṣṭakṛt]

5.3.5 [The saṃyājye] of the sviṣṭakṛt offering are Virāj. 5.3.6 Or the two regular ones.

[āgura udṛcam, nāmagrahaṇa, patnīsaṃyāja]

5.3.7 'Called near, this sacrificer says, 'May I obtain the reward of the formula of approval of this sacrifice', ' [and]

'This sacrificer prays, 'May I obtain the reward of the formula of approval of this sacrifice', 'this he [i.e. the priest] intercedes instead of the normal intercession at the Idā offering and at the Sūktavāka ceremony, until the puroḍāśeḍā offering of the third pressing. 5.3.8 He does not utter the name of the sacrificer at the Sūktavāka ceremony until [the animal sacrifice on] the pressing day. 5.3.9 And it [i.e. the Consecration-offering, cf. 5.3.1] comes to an end with the Patnīsaṃyāja.

[āhuti]

5.4.1 While the adhvaryu offers the audgrabhāṇa oblations, the yajamāna should accompany them with the following recitations: 'May my mind be consecrated by the Mind', 'May my speech be consecrated by the Speech', 'May my breath be consecrated by the Breath', 'May my eye be consecrated by the Eye', 'May my ear be consecrated by the Ear'. 5.4.2 or he [i.e. the sacrificer] should offer oblations [also, along with the recitations].

[ekadīkṣa]

5.4.3 In the ekadīkṣa offering, [the sacrificer] stands reverently before [the fires]. 5.4.4 Before āhavanīya, with 'I approach the Mind as Consecration', 5.4.5 before gārhapatya, with 'I approach the Speech as Consecration', 5.4.6 before dakṣiṇa, with 'I approach the Breath as Consecration'.

[aparimitā dīkṣāḥ]

5.4.7 The consecrations are [i.e. the duration of consecration is] unlimited. <At their termination is the Prāyaṇīyā offering.>

ĀŚ 4. 1-2

[darsāpūrṇamāsau]

4.1.1 After dealing with the Darsāpūrṇamāsau, other
Iṣṭi offerings, Paśu and Cāturmāsya, now with Soma. 4.1.2
Soma takes place immediately after the Darsāpūrṇamāsau. Some
accept the regular order [i.e. the order mentioned in 4.1.1],
while others consider that Soma may precede.

[ṛtvijah: ahīnaikāha, agnisamāvāpa, dīkṣaṇa, pravara]

[ṛtvijah:

4.1.3 The priests of the Soma sacrifice 4.1.4 are
four, each with three assistants. 4.1.5 [The three
assistants are] the latter three, following each [of the
four chief priests in the following list]. 4.1.6 Hotṛ,
maitrāvaruṇa, acchāvāka, grāvastut. Adhvaryu, pratiprasthāṛ,
neṣṭṛ, unnetṛ. Brahman, brāhmaṇācchaṁsin, āgnīdhra, potṛ.
Udgāṛ, prastotṛ, pratiharṛ, subrahmanya. 4.1.7 These
[sixteen priests] officiate at the ahīna and ekāha sacrifices.

4.1.8 Having kindled Fire, i.e., performed the First

sacrifice, and instituted Dīkṣā with the Gr̥hapati [i.e. the sacrificer identified with Fire] as the seventeenth [priest], they attend the Sattras, after distributing the fires, and with the Gr̥hapati as the chief [priest]. <4.1.9 The ritual beginning with samāvāpa appropriate to those [seventeen who distribute the fires] is fully described in the treatises on Iṣṭis.>

<4.1.10 The ritual beginning with Dīkṣaṇa, for those who have not obtained fire [i.e. not distributed the multiple fires] [is described ibid.], 4.1.11 and in the invitation and offering verses [of the havis offering] 'Agni is the mouth...', 4.1.12 in the proffering of the stick [to the dīkṣita], 4.1.13 in the praiṣas and nivids, 4.1.14 in the yājyā which relates to the ghee-offering, 4.1.15 in the offering dedicated to Kuhū, 4.1.16 and in the nigāda-recitation, invocation and re-invocation of the acchāvāka.>

4.1.17 After reciting the pravara-names of the Gr̥hapati, [the hotṛ should recite the pravara-names] of the [four] principal priests beginning with himself. 4.1.18 In this manner [he should recite the pravara-names] of the second, third, and fourth [priests]. 4.1.19 There will be only a single pravara-recitation for all those who follow directly upon each other and have exactly the same gotra. 4.1.20 Or one may repeat [the pravara-recitation].

[dravyānvayāḥ saṃskārāḥ, ukhāsambharanīyā]

Next the sacraments involving substances.

4.1.21 Some prescribe Ukhāsambharanīyā iṣṭi, when the performance includes fire-setting. 4.1.22 [This iṣṭi is offered] to Agni possessed of the divine Word (brahman), to Agni endowed with lordly power (ksatra), and to Agni the maintainer of lordly power. 4.1.23 [The invitation and offering verses of the iṣṭi are:] 'Be strengthened, O Agni, with this prayer... [RV 1.31.18]', 'The prayer for thou, O Jātavedas, and the homage... [10.4.7]', 'Abundance, O Agni, for variety... [6.1.13]', 'O Bright-coloured, making known to us the wonderful... [6.6,7]', 'Agni rules over the great lordly power... [4.12.3]', 'I praise thy benevolence proclaimed aloud from hither... [4.4.8]'.

[śanairvāda - purnamāsī]
[śanairvāda -

In the observances beginning with this [i.e. Dikṣanīya], each successive utterance is softer and softer. 4.1.24 [The utterances in] this [are] even softer than [those of] Purnamāsī. 4.1.26 There is no special instruction [respecting softness] after the first Agnipranayanīyā

on the fast-day [i.e. the day before the pressing day].

4.1.27 In Gharma, the responses are of and below the medium degree of softness.

[sāmidhenī]

4.2.1 The two dhāyyās [i.e. verses inserted among the sāmidhenīs] at the Consecration-offering are Virāj.

[agnāviṣṇū]

4.2.2 [The deities of the Consecration-offering are] Agni and Viṣṇu.

[havis]

4.2.3 [The invitation and offering verses of the havis offering at the Dīkṣaṇīyā are] 'Agni was the mouth, the first of the gods assembled together, [and] Viṣṇu was the last; may this havis offering come back towards us, having grasped the gods for the sacrificer, by means of Consecration;'

[and] 'And Agni, O Viṣṇu, is the great and the highest austerity; ye two procure strength for the observer of Consecration; ye two associated with all the gods worthy of being worshipped, bestow Consecration upon the sacrificer.'

In the performance which includes fire-setting, there are three other [havis offerings]: 4.2.4 to Vaiśvānara, the Ādityas, and Sarasvatī or Aditi. 4.2.5 'The Ādityas holding all the animate and inanimate objects... [RV 2.27.4f.] these two [are the invitation and offering verses to the Ādityas]. <These same verses are addressed to the possessors of Existence (bhuvadvant) and to the lords of Existence (bhuvanpati).>
(bhuvanpati).>

[amārjana, āgura udṛcam, nāmagrahaṇa, saṃcara]

4.2.6 There is no cleansing from this [i.e. the Dikṣaṇīya offering] onwards until the Udayanīyā offering.

4.2.7 From this onwards, at the Idā offering and at the Sūktavāka ceremony, instead of the normal intercession (āśihsthāne), the following is uttered in the form of the formula of approval (āgur): 4.2.8 'Called near, this sacrificer says, 'May I obtain the reward of the formula of approval of this sacrifice,' <this he says when called near at the [Idopāhvāna] ceremony (tasmin).>' [and]

4.2.9 'This sacrificer prays, 'May I obtain the reward of the formula of approval of this sacrifice', ' this he [i.e. the priest] intercedes. 4.2.10 The name [of the sacrificer] is not uttered here. 4.2.11 [The nāmādeśa is] in accordance with the prakṛti-form of the sacrifice [i.e. the name is uttered] at the end [of the sacrifice], when the Idā-offering in connexion with the [Savanīya] Paśu sacrifice is over.

4.2.12 The allotted place (saṁcara) of the consecrated persons is in between the gārhapatya and the āhavanīya fires, beginning from the time of agnipranayana.

[aparimitā dīkṣāḥ]

4.2.13 The consecrations are [i.e. the duration of consecration is] unlimited, if one reckons up the nights which follow Dīkṣaṇa. 4.1.14 Beginning from an ekāha upto a saṁvatsara; the saṁvatsara [i.e. the year-long consecration] occurs only in the rite which includes [Mahā]vrata [i.e. in the Gavāmayana Sattrā]. 4.2.15 At the Dvādaśāha and Tāpaścita rites [there are as many dīkṣās] as upasads and sutyā days. 4.2.16 Now the procedure of the ekāhas is as follows: 4.2.17 One or three dīkṣās, three upasads,

the sutyā day is the last day. <4.2.18 The buying of
the king [Soma] takes place at the end of Dīkṣā.>

IV

NOTES ON THE TRANSLATION

AB 1. 1-6

1.1.1 avamah, paramah, 'the lowest and the highest, i.e., the gods belonging to the two poles of the cosmos';¹ Haug² gives 'the lowest and the highest' condemning Sāyana: 'first' and 'last' (referring to the places of Agni and Viṣṇu in the litanies of Agniṣṭoma), while Keith,³ followed by Gonda,⁴ accepts both the sides (i.e. 'lowest and highest' and 'first and last'). The two concepts, however, are not fundamentally different: 'first and last' ~ 'nearest and remotest' ~ 'lowest and highest (of the regions of the universe)'.

1.1.2 nirvapanti, 'they, i.e. the priests, offer'; nir vap-, 'distribute grains by handfuls in vessels' (Haug, II, 2, n.2 amending Sāyana) ~ 1.1.10 tandulāḥ and 1.1.2 °kapālam (for kapāla = cup, vessel, cf. Monier-Williams, 250, EWA I, 155).

1. For the notion cf. also RV 1.108.9f., 1.154.5f., 1.164.17, 4.1.5, 10.88.17 etc.

2. II, 1f., n.1.

3. RV Brs., 107, n.2; Rel. and Phil., 112.

4. Early Viṣṇuism, 113.

Haug (II, 3, n.3) describes puroḍāśa as ground rice,¹ kneaded with water, part-cooked before being placed in the likeness of a tortoise on eleven kapālas, baked with darbha grass, sprinkled with melted butter, placed on the vedi in the Idāpātra; it is then offered to the gods at the Iṣṭis. Parallelism with the account of garbha below (1.3: adbhiḥ ... navanītena ... darbhapiñjūlaiḥ ... dīkṣitavimitam ... ; cf. also 1.1.8-10 ghr̥ta-caru offering ~ prajānana) suggests that the preparation of puroḍāśa may have represented the preparation, i.e. the embryonic state,² of the consecrand. The stricture purolāśam nirvapanti appears to form the mūla on which the opening of the AB comments.

1.1.4 agnir vai sarvā devatā, viṣṇuḥ sarvā devatāḥ beside 1.1.1 agnir vai devānām avamo viṣṇuḥ paramas tadantarena sarvā anyā devatāḥ is clearly a sophistry (dvau devānām = sarvā devatāḥ); but the proposition stands to support 1.1.2-3 āgnāvaisnavam...nirvapanti..., sarvābhya evainam tad devatābhyaḥ... nirvapanti, and is a likely source for the YV maxim agnir vai sārṇvā devatā, viṣṇur yajñāḥ (KS 22.13, MS 3.6.1, TS 5.5.1.4; ŚB 3.1.3.1: agnir vai sārṇvā devatāḥ).

1. Although the terms nir vap- and tandulāḥ seem to attest use of whole rice.

2. Puroḍāśa is identified with the vatsa (of the vaśā gauḥ) in AV 12.4.35.

1.1.5 Yajña is personified by earthly Agni, heavenly Viṣṇu (the two extreme tanūs), and sarvā devatāḥ in between them. antye, two extremes (Sāyana: reference to the opening and close of the Soma sacrifice); the second argument, i.e. 1.1.5 antya, anta, duplicates the first, i.e. 1.1.1 antara, 1.1.3 an-antarāya; Haug's translation of antata eva,¹ 'at the end (after the ceremony is over)', 'ultimately', is not so attractive beside antye tanvau (Haug: 'the two ends') and 1.1.1 avamah...paramah; Keith: antata eva, 'at the ends' ~ KB 7.1 ubhayataḥ. rdhnuvanti, 'they strengthen, i.e. feed and make manifest';² Sāyana: 'worship', St.Pet.Dict.: 'satisfy', Haug (II, 3f. n.7) : 'make prosper'; Keith (107): 'prosper as regards the gods' and (107, n.3) 'accusative is one of reference' do not express the idea very clearly. The two arguments avamah...paramah and rdhnuvanti are represented in the KB by a single argument: avara-ardhyah...para-ardhyah. The basic puroḍāśa material occurring in the ṚV Brāhmaṇas appears also in the YV sources (KS 22.13, MS 3.6.1, TS 5.5.1.4-6, ŚB 3.1.3.1-2,5 = 5.2.3.6).

1. The ASS ed. wrongly reads ata eva here.

2. Cf. tanvau, 1.4.9 rūpasamrdh-, 1.6.3 sarūpatā, KB 7.2, lines 3f., 7f. samrdh-...^orūpam, RV 10.79.7 sām ānrdhe...vāvrdhānāḥ, of Agni, fed and 'manifested and strengthened'.

1.1.6-7 represent an extension of the common AB-KB puroḍāśa material (AB 1.1.1-5, KB 7.1, lines 4-6). For klptiḥ 'allocation'¹ and vibhaktiḥ 'division' of puroḍāśa cf. RV 3.28.4 puroḍāśa = bhāgadhéya (of Agni Jātavedas). The notion of the association of Agni and Gāyatrī² is reflected also in AB 1.5.1-3: gāyatrī ~ tejas, ^ovarcas. trir vyakramata refers to the Ṛgvedic conception of Viṣṇu's pervading the three-world universe.³

1.1.8-11 An image of Agni and Viṣṇu may be observed in the terms ghṛta⁴ (the golden coloured heated butter ~ female product) and caru⁵/tandulāḥ (male product) respectively; TS 5.5.1.5 (same context) is more explicit: agnér ghṛtām viṣṇos tandulāḥ; cf. also AĀr. 2.3.7 for^a similar idea. caru, the etymological sense 'dish' (EWA 1, 377) and the

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1. Śaḍguruśiṣya: saṅgamah, saṁśleṣah, Haug (II, 4) and Keith (107): 'arrangement'.
 2. Cf. RV 10.130.4, KB 1.1, 3.2, PB 6.9.25, ŚB 11.4.1.8 etc. for the association.
 3. Cf. RV 1.22.16-21, 1.154, 4.18.11, 4.12.27, 8.100.12 etc. and also AB 6.15.11.
 4. For the association of Agni and ghṛta cf. RV 1.58.2, 1.132.6, 2.7.4, 6, 3.1.18, 4.58.8, 5.11.3, 7.3.1, 10.69.2 etc.
 5. caru ← car- may be connected with vi kram- of Viṣṇu.

seed image implied in the terms nir vap- and tandulāḥ suggest the eventual sense 'boiled rice' (odana;¹ cf. also Haug, II, 4, n.9). asyām, Haug (II, 5): 'on this earth', Keith (107): 'in this (earth)'; TS 5.5.1.6 gives in the same context : ...ādityó bhavati, iyām vai áditir, asyām evá prátitisthati; the notion striyai payah in 1.1.10 suggests also the rendering 'in Her, i.e. Woman-nature'. enam tat prajanayati, Sāyana: 'so he [probably the priest; not caru, which he identifies with the instrument mithuna] enriches him, the sacrificer'; so, presumably, Keith (107): 'thus does he propagate him', envisaging a priest as the subject; Haug (II, 5), implausibly: 'the caru blesses him'. The ātmanepada nirvapeta (beside MS nirvapet), as opposed to the previous nirvapanti (1.1.2,3,5) which indicates an intention to involve rtvijah (cf. rtvijo dīksayanti below, 1.3.1), clearly has yajamānah as the subject. Failing any indication of a change of subject, it is unlikely that the singular prajanayati should refer to the action of a priest or any subject other than the yajamāna, and we may translate provisionally: 'he [i.e. the sacrificer] propagates [i.e. strengthens,² in keeping with the intention of the passage 1.1.5 devān rdhnuvanti] Him [presumably Prajāpati³] by means of

1. For the instrumentality of odana in procreation, cf. also KS 7.15 = GB 1.2.15 (Brahmaudana in Agnyādheya).

2. KS 22.13 sámṛddhyai, Sāyana (on the AB passage): pravardhayati.

3. Mentioned in 1.1.14f.; the suggested interpretation may be linked with AB 2.17.4: after the propagation of Prajāpati, the sacrificer himself becomes propagated.

the ghr̥ta-caru mithuna offering'. Ghr̥ta-caru offering ~ prajanana may be compared with puroḍāśa ~ garbha. Notable is the association of the notions: 1.1.8f. pratiṣṭhā 'foundation', 1.1.12 ārabh- 'grasp', 1.1.15 āyatana 'resort, resting place'.

Taking tat as the subject of prajanayati the sentence may also be rendered as 'this [tat, i.e. the female substance, ghṛtam ...striyai payah] propagates him [i.e. the sacrificer]!', in keeping with the notions 'pratiṣṭhā in Her-nature' here, and 'the place of dīkṣita in yoni' in 1.3.10ff.

1.1.12 The concept of grasping yajña and devatāh through the offering rests on 1.1.5: 'strengthens the divinities, the manifestations of the Sacrifice, by means of the puroḍāśa offering'. A development of the concept ārabdhayaajñah...^odevatah may be found in AB 2.3.9 'offers and binds himself to the divinities' and 2.9.6 'is seized by the divinities'.

Haug identifies (II, 5f.) ekā dīkṣā with the performance of Darśapūrṇamāsau; but the text seems to indicate here the sequence of the two offerings, Darśapūrṇamāsau and Dīkṣā; cf. also ĀŚ 4.1.1-2, and Keith (107f.). The implication of the passage is: the sacrificer should consecrate himself immediately after the performance of the Darśapūrṇamāsau. eṣo ekā dīkṣā suggests the notion of a Permanent, Everlasting Dīkṣā (~ KB 7.4 sakṛdistasyā-ksitih).

1.1.13-15 The parasmaipada anubrūyāt refers to the hotṛ as the subject; similarly, KB anvāha. The concept sāmīdhenyah ~ regeneration of Agni by throwing wooden sticks into the fire in order to feed it (cf. Haug, II, 6, n.12), may be associated with the implications of the terms

1.1.5 rdhnuvanti, and 1.1.10 prajanayati. rādhnoti '(the sacrificer) becomes strengthened' suggests the notion of the rebirth of the sacrificer (~ 1.3) in the context of the connexions sāmīdhenyah ~ samvatsarah (the full period of pregnancy)¹ ~ prajāpati (the progenitor) ~ āyatana (the resting place, cf. 1.3.10-14 dhruvā yoni). The phrase hemantaśisīrayoh samāsenā is apparently a commentatorial gloss on pañcartavah. AB 1.1.14-15 recur in 1.16.44. For the prajāpati ~ samvatsara notion see also ŚB 6.2.2.8, 8.4.1.11, 11.1.1.1, KS 34.6, AB 1.13.33, 1.28.41, 1.29.24, 2.17.2, 2.39.7, 4.25.5, JB 2.56 etc., and for the prajāpati ~ saptadaśa connexion cf. KS 34.9, ŚB 8.4.3.20 etc.

The sāmīdhenī verses are originally eleven: RV 1.12.1, 3.27.1, 4.13-15, 5.28.5-6, 6.16.10-12 (cf. ĀŚ 1.2.7, ŚŚ 1.4.7-13), extended to fifteen (KB 7.2, ŚŚ 5.3.2; cf. also AB 3.40.4) by repeating the first and the last verses thrice (cf. KB 3.2,

1. Cf. TB 1.6.2.2, ŚB 5.2.4.1ff., PB 6.1.3, 10.1.9 etc.; cf. also Heesterman, Royal Consecration, 6, 28f.

ĀŚ 1.2.19-22, ŚŚ 1.1.18) and made up to seventeen (AB 1.1.13-15; cf. also KB 1.1, 4.12, 5.1,3,5,8, 8.2, 10.6, ŚB 1.6.2.12, 3.1.3.6) by inserting two extra verses (3.27.5-6 : cf. ĀŚ 2.1.26, ŚŚ 1.4.10-11, Sāyana on AB 1.1.13) called dhāyve (cf. ĀŚ 2.1.27, 4.2.1) or to any greater number required, by the importation of new verses (for discussion, cf. Haug, II, 6, n.12, Eggeling, SBE:XII, 102, n.1, 112, n.1, Keith, 108, n.5, 348, n.4, AAr., 264, n.2, Staal, Nambudiri Recitation, 49f.).

1.2. The notions 'offering'¹ and 'grasping the sacrifice'² and the divinities'³, fundamental to the concept of dīkṣā, underlie the definitions of the cardinal terminology in AB 1.2, an adjunct to 1.1, and paralleled by KB 7.3 (lines 9-16) - 7.4.

1.2.1-2 rādhnoti here and also in 1.1.15 suggests an 'acquiring strength'/'rebirth' connotation. The etymology of īsti here (īsti = yajña pra is-) presumably inspires the etymology of praiṣa in AB 3.9.1 with identical wording (praiṣa = yajña pra is-).

1.2.3 devān hvayati (~ āhuti) may be compared with 1.1.5 devān rdhnuvanti (~ puroḷāśa). Singular hvayati with the

1. īsti, āhuti.

2. yajña pra is-, anuvittayajña.

3. devān hvayati, devā āyanti, devatā āvāhayati.

explicit mention of the subject yajamānah, lends support to the rendering of 1.1.10 prajanayati with 'the sacrificer' as the subject. The Aufrecht edition reading āhutīnām āhutitvam (beside the Bibl.Ind. and ASS editions and Haug I : āhutīnām āhūtītvam) is in keeping with istīnām istitvam and hotur hotṛtvam. The āhuti~āhūti topic corresponds to KB āhuti~anumantrana discussion.

1.2.4 The etymological explanation of ūti seems to develop from the term āhūti.¹ devā āyanti~AB 1.3.14 ādityo 'bhyudiyāt, 1.4.7, 1.5.15 yajña upanam-, KB 7.4, line 2 hiranmayah śakuna āpatya, line 22f. bhūtāni samprīkte.

1.2.5-7 anu cāha yajati ca implies the performance of the recitation of the anuvākyā and yājyā verses.² yad anyo juhōti presumably refers to the audgrabhaṇa oblations offered by the adhvaryu (cf. KB 7.4). juhōti/anu cāha yajati ca ~ āhuti/āhūti.

1. Cf. Śaḍguruśiṣya: āhūti=ūti, āh- additional; Aufrecht Ait.Br., 432, n. on AB 1.2.3: two explanations of āhuti: āhūti and ūti.

2. Cf. Sāyaṇa, Haug, Keith; for a discussion of the specific style of the ritual texts to denote the performance of an action by means of a verb cognate to the name of the action, cf. Brough, Early Br. Sys., 15, Gonda, Stylistic Repetition, 276ff.

yathābhājanam ~ puroḷāśa-vibhaktiḥ.¹ hotā bhavati² suggests equality of the human hotṛ to the divine one, i.e., Agni.

1.3 describes in detail the embryological and obstetric symbolism involved in Dīkṣā (cf. KB 7.2, line 12). The 'offering', or the 'grasping' of the sacrifice and the divinities, is explained here as a new and higher stage of existence, a rebirth in which is obtained communion with the divine. This notion of the consecratory birth combines with the mithuna-prajanana concept of 1.1.8-11. An image of the acts³ of abhiṣiñcana, abhyañjana, āñjana, purification with darbhapīñjūlas, making the dīkṣita enter the dīkṣitavimita, etc. is observed in Haug's account (II, 3, n.3) of the preparation of puroḷāśa.

1.3.1 etam rtviḥ garbham kurvanti may be compared with AV 11.5.3 'the teacher makes the pupil who seeks to acquire brahman-knowledge, an embryo within'.

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1. For āvāhana of the particular gods before the puroḷāśa offering at the Iṣṭis, cf. KB 3.3, ĀŚ 1.3.22, ŚŚ 1.4.22ff., Haug, II,7,n.13.
 2. hotā bhavati is included in 1.2.7 in Aufrecht's edition (similarly Trivandrum edition: hotā bhavati...veda in one sentence) while in 1.2.6 in the ASS edition.
 3. Sāyaṇa: dīkṣitasya samskāra-viśeṣāḥ, the preparatory or purificatory processes leading to the 'consecrated' state.

1.3.2-3 āpah=retah ~ 1.1.10 striyai, pumsah payah.
saretasam, 'possessed of (i.e. produced from) retas' (cf. also
Haug II, 8), rather than Sāyana: putrotpādanasamartham.
abhiṣiñcanti, 'sprinkle', Sāyana: snapayanti: the purificatory
role of water¹ in the context of Dīkṣā is more explicitly
emphasized in the YV texts (MS 3.6.2, TS 6.1.1.7 ŚB 3.1.2.10 etc.).

1.3.4-5 ājyam...ghṛtam...āyutam, Sāyana followed by
Haug (II, 8) and Keith (108): 'butter which is entirely melted,
is called ājya, that which is thick [i.e. only heated], is called
ghṛta, when slightly melted, it is called āyuta'. The connexions²
garbha - navanīta (fresh butter ~ newness of the initiand),
manusya - ghṛta (thick, only heated butter), pitr - āyuta (slightly
melted butter), deva - ājya (entirely melted butter) suggest
a certain transmutation. surabhi³ (~ rabh-)⁴ may be compared

1. médhyāh, yajñīyāh, sādevāh, pāvayati, snāti...dīksām ālabhate.

2. devā ~ ghṛtā (KS 23.1, MS 3.6.2, TS 6.1.1.4, ŚB 3.1.3.8);
manusya ~ nīspakva (KS, TS), āyuta (MS), phāntā (ŚB);
pitr ~ svayamvilīnām (MS), māstu (TS); gandharvā ~ āyuta (KS),
nīspakva (MS); ādityā ~ svayamvilīnām (KS).

3. surabhi is read with ājyam vai devānām in ^{the} Trivandrum edition,
while all other editions read it with ghṛtam manusyanām.

4. Cf. Monier-Williams, s.v.; for fragrant ointment ~ sam rdh-,
cf. AV 6.124.3, 19.38.1, and for the propitious influence of
incense/perfume, cf. ŚB 14.1.2.12.

with 1.1.12 ārabh-.

The act of anointing resembles sprinkling of ghee on an oblation / a puroḍāśa, which reaches the sphere of the gods (cf. KB 7.3, line 10 dīkṣita=havis; KS 23.1 dīkṣita=havis: abhyañjana of the dīkṣita = abhighāraṇa of ghee on havis).

bhāgadheya ~ 1.1.6 vibhakti, samardhayanti ~ 1.1.5 rdhnuvanti.

1.3.6-7 āñjana ~ akṣya tejas suggests connexion of the dīkṣamāṇa with Agni/Āditya.¹ Longer accounts of āñjana (dāksinaṃ pūrvam āñkte, savyām hī pūrvam manusyā āñjāte..., pāṇcakṛtvā āñkte..., sātūlayā āñkte...etc.) with its symbolic explanations occur in the YV texts (TS 6.1.1.5-6, KS 23.1, MS 3.6.3, ŚB 3.1.3.10-17). AB 1.3.4 abhyañjanti, 'they anoint him wholly', 1.3.6 āñjanti, 'they anoint him in the eyes' (in accordance with Sāyaṇa: sarvasminn api śarīre 'nulepayanti ... netrayor āñjanena samskāram, and Haug, II, 8; 'they besmear him' ... 'they besmear his eyes with collyrium'); Keith's (108) rendering [abhyañjanti,] 'they anoint' ... [āñjanti,] 'they anoint him completely', seems less appropriate.

1.3.8-9 The number twentyone presumably derives from

1. Cf. also KB 7.4, lines 11, 16 cakṣuṣā dīkṣatām, AB 1.6.8-12, KB 7.2, lines 6-8 dīkṣitavāda ~ cakṣus, AB 1.5.1-3 tejaskāma.

RV 10.90.15 trīḥ sapta samīdhah.¹ darbha (~ KB 7.4 dārbhya), the strainer, the means of purification.² For purification with twentyone darbha-stalks in Dīkṣā, cf. also KS 23.1, MS 3.6.3, TS 6.1.1.7-8, ŚB 3.1.3.18. śuddham³ evainam tat pūtam dīkṣayanti, ... 'thus clean [the sacrificer is already clean, i.e. pure by means of abhiṣiñcana] and purified [by means of the darbhapīñjūlas], the priests consecrate him': cf. Sāyana - abhiṣekenaiva śuddhah...punar api... kuśasamghamārjanena pūtam kṛtvā samskurvanti.

1.3.10-14 dīkṣitavimita=yoni may be connected with the concepts pratisthā⁴ and āyatana⁵. Compare dhruvā with KB 7.4 aksitih. tasmād dhruvād yoneh presumably inspires Pāṇ. 1.4.24 dhruvam apāye 'pādānam; notable is the use of ablative in the sense of ablative+locative (cf. Keith, 108; '(in and) from'; Haug, II, 9, n.17: both abl. and loc. intended;

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1. Cf. also AB 1.19.11, KS 23.1 etc.: puruṣa = twentyonefold: ten fingers + ten toes + ātman; for a discussion of the successive numbers of the stalks, connected with various cosmic and physiological entities, used for purification, see Heesterman, Royal Con., 99, Gonda, Change and Cont., 358.
 2. Called pāvitra in ŚB 3.1.3.18, BaudhŚ 6.2; identified with téjas in KS 23.1, and with sunbeams in BaudhŚ 6.2.
 3. The readings śutdha, 1.4.9 samṛtdha, 1.5.1ff. brahmavarcasa^o, 1.6.5 prettdha etc. in Haug's edition, may be, as Keith (102) remarks, 'due to difficulty of early printing'.
 4. For the connexion cf. ŚB 3.9.3.2.
 5. Cf. TS 6.2.5.5 for the connexion.

for the sake of conciseness, only abl. is chosen, and loc. understood). āste ca carati ca, 'remains - and - emerges' seems better than (Haug, II, 9 :) 'sits in and departs', and (Keith, 108 :) 'stands and moves'. ādityo 'bhyudiyāt ~ KB 7.4, line 2 hiraṇmayah śakuna āpatya; abhyastamiyāt ~ KB 7.4, end aparāhne samprñkte ... astam eti; AB na ... abhyāśrāvayeyuh corresponds to the discussion of nāmagrahaṇa restriction in KB 7.2-3.

For the same notion (dīkṣitavimita = yoni, containing the dīkṣita = garbha, in which occurs the descent of the sun), cf. also KS 23.2, MS 3.6.3,9, TS 6.2.5.5, ŚB 3.1.3.28.

1.3.15-18 ulbam...jarāyu: 'amnion...chorion' (Monier-Williams, s.vv.), Sāyana: garbhasyābhyantaram carmaveṣṭanam... bahirveṣṭana⁰, Haug (II, 9) and Keith (109): 'caul...placenta'. Covering with the garment and the black antelope skin¹ symbolizes concealment (of ordinary human nature of the dīkṣamāṇa in the embryonic state); kṛṣṇājina ~ the uterine darkness (in which occurs the descent of the sun).² YV sources (KS 23.3, MS 3.6.3,

1. kṛṣṇā⁰ uttara bhavati (1.3.17) in the ASS ed. is probably a misprint for uttaram bhavati.

2. Kṛṣṇājina may also be connected with the kṛṣṇa rūpa of Agni/Āditya (Ch. Up. 6.4.1-2).

ŚB 3.2.1.1ff.): 'the consecrated sits down¹ on the black antelope skin'; TS 6.1.3.1-2 'he consecrates himself with the black antelope skin' implicitly points to the divergence between the YV and the AB kr̥ṣṇājina passages: YV 'sits down on the kr̥ṣṇājina', AB 'covers himself with the kr̥ṣṇājina'. Speculations on dīkṣitavāsas=ulba, and kr̥ṣṇājina=jarāyu occur also in KS 23.2-3, MS 3.6.6-7, TS 6.1.3.2, ŚB 3.2.1.16.

1.3.19-21 For the 'grasping' notion (muṣṭi, garbha, parigrh- ~ 1.1.12 ārabh-) cf. also KB 7.1 parigrh-, 7.2 devagarbha, 7.4 audgrabhana. AB 1.3.21 extends the 'grasping' speculation of 1.3.19-20. pūrvadīkṣin corresponds to KB 7.1 pūrvo dīkṣ-. An elucidation of the concepts pūrvadīkṣin and aparadīkṣin may be found in AB 4.25.3 (Dvādaśāha): pūrvapakṣāḥ (first halves of the months) pūrve 'dīkṣanta...pāpmānam apāhata...diveva, aparapakṣā (later halves of the months) apare 'dīkṣanta...natarām pāpmānam apāhata...tama iva;...dīkṣamāṇesu pūrvah pūrva eva didīkṣiseta, which probably presupposes AB 1.3.21, the discussion of pūrvadīkṣin - aparadīkṣin, as well as KB 7.1, the explanation pūrvo dīkṣ-. samsava, 'coincidence of two Soma-pressings', Sāyana: 'when two competing sacrificers institute the Soma sacrifice at the same time and at the same place

1. Cf. AB 1.3.12 āste~dhruvā yoni.

(not separated by a river or a mountain), then samsava, which is a great sin, is caused' (followed by Haug, II, 9f., n.19, Keith, 109, n.3); the samsava discussions of TB 1.4.6.1, BaudhŚ 23.5, GB 1.3.19, ĀŚ 6.6.11 seem to follow from AB 1.3.21. For similar notion of muṣṭi ~ 'grasping' of the sacrifice and the divinities, cf. TS 6.1.4.3, ŚB 3.2.1.6.

1.3.22-23 avabhr̥tham abhyavaiti, 'goes down for the avabhr̥tha bath' (which takes place at the end of the Soma sacrifice)¹ ~ KB 7.3, line 11 prasute, 'when the pressing-ceremony is over' (i.e. the end of the whole sacrifice). This avabhr̥tha bath indicates the end of the dīkṣita-state² and marks the beginning of the ordinary earthly existence of the sacrificer; hence it is equated to a new birth.³ Both dīkṣā and avabhr̥tha thus have at the same time the implications of death/end, and new birth/beginning. jāyante/jāyate denotes rebirth of the sacrificer from the sacred to the profane sphere of existence (cf. KB 7.2, line 11f. dīkṣita = ajāta devagarbha), and is to be differentiated

1. avabhr̥tha may be taken as opposed to prabhr̥tha, 'bring forward, offering, oblation, sacrifice,' RV 1.122.12, 2.34.11, 5.53.5, 5.41.4, 19, 7.40.5 etc.

2. Cf. MS 3.6.2 avabhr̥tham abhyavaiti ... dīkṣām pūnar apsú praveśayati, JB 2.54 dīkṣāyai ... muktiḥ.

3. Cf. ŚB 11.2.1.1 mṛtyu=rebirth, JUpBr. 3.3.1.3 dīkṣā=mṛtyu.

from 1.3.13 garbhāḥ pra jāyante, and 1.3.20 mustī kṛtvā kumāro jāyate. The two births dīkṣā and avabhr̥tha being distinguished, abhiṣiñcana with water and the avabhr̥tha bath, both may well be compared with the bathing of a newly born child (cf. also Heesterman, Royal Con., 117). For unmucya kṛsnājinam, cf. ŚB 4.4.5.23: avabhr̥tha ~ casting of a snake's skin; a modification of AB sahaiva vāsasā... etc. may be observed in ŚB (ib.) 'the sacrificer and his wife wrap themselves with fresh garments (i.e. they change their dīkṣita-garments) when they go down for the avabhr̥tha bath.'

1.4.1-7 Haug (II, 11, n.21) explains puronuvākya as 'recited before, and introductory to, the proper¹ anuvākya + yājyā'; but the text does not seem to present any distinction between the terms puronuvākya and anuvākya: cf. e.g. AB 1.11.10-11: vyatisajed yājyānuvākyaḥ, yāḥ prāyanīyasya puronuvākyaḥ tā udayanīyasya yājyāḥ kuryād, yā udayanīyasya puronuvākyaḥ...etc., 1.25.8 yājyānuvākyaḥ, beside 2.13.1-2, 2.26.3,5-6 etc. puronuvākya, yājyā; the single word appears as puronuvākya in the AB, but when compounded, it is yājyānuvākyaḥ (^okya); the KB on the other hand always mentions puronuvākya: cf. 7.2. yājyāpuronuvākya, 3.5. puronuvākyaḥ.

1. By which he presumably alludes to 1.4.8 haviṣo yājyānuvākya.

pūrvam anījānaḥ...ījānaḥ refers, according to Sāyana, to 'the performance of a previous Soma sacrifice!.

nādr̥tyam, 'not to be regarded, not compulsory' ; Sāyana: 'of the two anījānaḥ - ījānaḥ sets, only the first verses (RV 5.13.4 and 8.44.12) containing yajña vitan- and pratnam respectively, are suitable, but not the second ones (i.e. 1.91.9, 1.91.11); so the two sets are regarded as the pūrvapakṣa; whereas each of the vārtraghna¹ verses (6.16.34, 1.91.5) has reference to Vṛtrahan, and so this set is appropriate for the use'.

For yajña upanam in connexion with ājyabhāgau, cf. KS 8.10: 'Yajña descended (abhinam-) first to Agni and Soma among the gods; so they offer ājyabhāgau to Agni and Soma first for the abhinati of Yajña'.

1.4.8-11 agnir mukham... etc. quoted verbatim in KS 4.16, and agnis ca visno... in ~~KS 4.16~~, and TB 2.4.3.4; both reappear in ĀŚ 4.2.3 with variants. The connexion of burning and consecration observed by Haug (II, 11f. n.22) in the second verse is rightly rejected by Gonda (Change and Cont., 342); agnis ca visno tapa uttamam mahah is related to the concept

1. jaṅghana is a misprint for jaṅghanat in the first verse in Haug's text and in the ASS edition.

ya esa tapati (KB 7.4.end) 'the dīkṣamāṇa consecrates himself into the sun who gives heat', which implies only divine communion, and does not conceivably involve any burning sense.¹ The verses convey the idea of the guardianship of Agni and Viṣṇu through whom the sacrificer seizes hold of all the divinities (AB 1.1, KB 7.1) in connexion with Consecration.

Compare rūpa samrdh- with 1.1.5 rdhnuvanti, 1.6.3 sarūpatā, KB 7.2, line 3f. samrdh-, line 7f. orūpam. The discussion of dīkṣāpālau (→dīkṣāyā īśāte, dīkṣayitārau) rests on the second verse (b and d) dīkṣāpālāya...dīkṣām dhattam (cf. also Haug, II, 10). sendriyatvāya ~ samrdh-; tristubhau bhavataḥ sendriyatvāya ~ KB 7.2, lines 2-5 havis discussion.

1.5.1 - 1.6.5 The concept vīrya ~ prajana is fundamental to the sviṣṭakṛt discussion of the two Rgvedic Brāhmaṇas (cf. AB ojas-indriya-vīrya, paśu, pañcavīrya, anna, prajā, and KB balam vīryam dhā-). The rest of the AB speculations appear to have been added miscellaneously.

1.5.1-3 sviṣṭakṛtaḥ samyājye, 'the anuvākyā and yājyā verses of the sviṣṭakṛt offering', cf. Sāyaṇa following

1. Cf. also the discussion of the etymology of dīkṣā, supra p. 38f.

ĀŚ 2.1.21,¹ Haug, II, 12, n.23. Pratīkas of the Gāyatriyau, Uṣṇihau, Anuṣṭubhau, Br̥hatyau, Pañktī, Triṣṭubhau, and Jagatyau s̥viṣṭakṛt verses are quoted by Sāyaṇa, and referred to by Haug (II, 12f., nn. 24-26, 28-31) and Keith (110, nn. 1-7). The discussion of gāyatriyau presumably follows from 1.1.6f. gāyatrī ~ agnih.

1.5.4-6 āyus, 'Life, i.e. vital power, vigour, health, duration of life'.² sarvam āyuh (cf. also AB 2.21.4-5, 2.30.4-5, KB 13.5,9, 14.4 etc.), 'complete life', Haug: 'full age : 100 years'.

1.5.7-9 Ascent and foundation ~ 1.2.4 svargayānāh, 1.1.8-11 pratisthā. For the symbolic number twentyone (~ 1.3.8 twentyone darbhapīñjūlas), cf. also AB 1.19.11 (twentyonefold puruṣa), 1.30.29 (twentyonefold prajāpati, āditya), KB 14.5 (seven trcāni, āditya). Three twentyonefold lokas + the sixtyfourth svargaloka ~ RV 1.154.4 trī pūrṇā mādhunā padāni, 1.154.5 padé paramé mādхва útsah; cf. also KB 18.2 three lokas + the caturtha devaloka (~ sūrya). The loka concept appears also in 1.5.24 iha loke virājati, 1.6.3 salokatām; cf. KB 7.1, lines 6,11 salokatām, 7.2, lines 3-5 lokebhyah, 7.4, line 20 lokesu.

1. samyājye ity ukte sauviṣṭakṛtī pratīyāt.

2. Āyu = a divine personification presiding over life, RV 10.17.4; Āyu = Agni, RV 1.31.11; Āyu = the sun, VS 15.63.

1.5.10-12 Brhatī (lofty, high, great) continues the notion of the highest world (catuṣṣaṣṭitama svargaloka; cf. RV 10.170 Brhat = the sun). Compare brhatī ~ śrī with virāj ~ śresthah. ātman dhatte in the context of śrikāma, yaśaskāma may be associated with KB 7.1 sarvān kāmān...ātman dhatte.

1.5.13-15 pāṅkta ~ 1.6.1 pañcavīryam.¹ The number five in Vedic philosophy is a frequent symbol of completeness: fivefold universe (cf. RV 9.86.29), fivefold puruṣa/paśu, five vital organs etc.² The phrase pāṅkto yajñah repeatedly occurs in Vedic texts. yajña upanam- ~ 1.4.7 yajña upanam- in connexion with ājyabhāgau; cf. also 1.1.12 ārabdhayajña, 1.2.2 anuvittayajña; upanam- ~ 1.2.4 ā i-, 1.3.14 abhyudiyāt, KB 7.4 ā pat-.

1.5.16-18 The discussion Triṣṭubh ~ vīrya, indriya, ojas is close to the KB sviṣṭakṛt speculation (7.2, line 8f. Triṣṭubh ~ bala, vīrya). Triṣṭubh ~ indriya (cf. also 1.4.11 triṣṭubhau... sendriyatvāya) presumably presupposes RV 10.130.5 īndrasya triṣṭúbh...etc.

1. Cf. also AB 8.28 parimarah: pañca devatāh, AAr 1.3.8 five internal devatās.

2. For various explanations of the concept 'five', cf. AAr 2.3.3, GB 1.3.10, ŚB 11.5.6.1-9, AB 2.14.3, 2.24.1-4, KB 13.2, 19.4 etc.

1.5.19-21 Jagatī~paśu is related to 1.1.10f. prajayā
paśubhih.

1.5.22 - 1.6.5 Virāj~ annam, annādo 'nnapatih, prajayānnā-
dyam, continues the Jagatī~paśu explanation of 1.5.19-21, and
is related to 1.1.8-11 carum, tandulāh, mithunam, prajanayati.
1.5.7f. Anuṣṭubh~svargakāma and 1.5.24 Virāj~annādyakāma, iha loke
may be compared with KB 7.1 ubhayatah sarvān kāmān parigrh-.
The apologetic¹ remark na vā ekenākṣarena chandāmsi viyanti na
dvābhyām seems to be secondarily added. For a similar remark
cf. KB 27.1.

sarvesām chandasām ~ AB 1.1, KB 7.1 sarvā devatāh (cf. Haug,
II, 14, n.34: metres = deities, who bestow upon the sacrificer
their virtues and properties).

1.6.6-12 For satya~deva, anṛta~manuṣya, cf. also
ŚB 1.1.1.4. vicakṣanavatī vāc, 'the speech which contains the
word 'vicakṣaṇa' (ĀpŚ 10.12.7-8: 'vicakṣaṇa' for rājanya and vaiśya,
'canasita' for brāhmaṇa) after the ~~proper~~ name of the person
addressed by the dīkṣita', cf. Sāyana, followed by Haug, II, 15, n.35,
and Keith, 111, n.2 (and also Hillebrandt, Rit. Litt., 126).

1. trayastrimśadaksarā = Anuṣṭubh, which contains 32 syllables;
the Virāj verses quoted in 1.6.5 contain only 29 and 32
syllables respectively.

vicakṣanavatī vāc - cakṣus - vi paśyati (cf. also 1.3.6-7
āñjana - akṣyoḥ tejas) ~ the dīkṣita's acquiring supernormal
 visual faculty (~ kumāro jātaḥ, sendriyatvāya) by means of which
 he views and expresses Reality (cf. also Haug, ib.).

For the superiority of sight to hearing, cf. also TB 1.1.4.2,
 ŚB 1.3.1.27, BrUp. 5.14.4 etc.; for the association of cakṣus
 and śraddhā, cf. RV 1.102.2, AB 2.40.6. Compare AB śraddadhāti
 and KB 7.4, line 18f. śraddhā - akṣitih, śraddadhāno yajate.

satyottarā, 'which is followed by, i.e. leads to, Satya'
 (rather than Sāyaṇa: satyabhūyisthā, Haug: 'full of truth',
 Keith: 'essentially true'). anṛta → vicakṣanavatī vāc → satya
 seems to suggest transition of the dīkṣita from one sphere to the
 other (cf. ŚB 1.1.1.4 ... anṛtāt satyām upaimīti tán manusyèbhyo
devān upaiti, 3.2.2.29f. ná mānusiṃ vācam vādati).

The AB-KB(7.3, lines 6-8) vicakṣanavatī vāc passage is
 paralleled by the vāgyamana ~ dīkṣitavāda discussion of the YV texts
 (MS 3.6.6, 8, TS 3.1.1.1, ŚB 3.2.2.1ff., BaudhŚ 6.6.1 etc.).

KB 7. 1-4

7.1, lines 1-4: vāg dīksā ... dhatte. The opening of the KB is apparently pre-fixed to the common AB+KB agni-viṣṇu, sarvā devatāḥ, purodāśa material. The sarvakāma concept here points forward to the close of the text (7.4 end ...aparāhne dīksate sarvesām eva kāmānām āptyai); the equation vāg dīksā presupposes the discussion of anumantṛaṇa ~ āhuti (7.4), while the notion prāno dīksitah refers to 7.3 prānam agnim antar ā dhā-, and 7.4.... prāno me prānena dīksatām. The expression ubhayataḥ directly introduces the speculation on avarārdhyah...parārdhyah. The indication is that the KB opening, which announces the theme of the whole Dīksā section, presupposes a developed KB chapter and serves as an introduction to it. This introductory passage corresponds to the word dīksanīyam in AB 1.1.2 (...purolāśam nirvapanti dīksanīyam) which does not appear in the KB sentence (...purodāśam nirvapati).

The connexion of vāc and dīksā (=yajña)¹ presumably follows from RV 10.125.3 prathamā yajñīyānām. A parallel of the

1. For the connexion of vāc and offering/sacrifice, cf. also KB 3.5 sarvenaiva tad vāco vikārena devebhyo havih prayacchati, MS 3.6.8, ŚB 3.2.2.3, 24 'vāc ~ yajña'; by retaining vāc (vāgyamana) in Dīksā, one accumulates yajña', etc.

KB beginning occurs in ŚB 8.4.2.3 (Iṣṭakādhāna in Agniciti):

agnér bhāgo 'si dīksāyā ādhipatyam [VS 14.24] īti, vāg vai
dīksāgnāye bhāgam kṛtvā vācā ādhipatyam akarot; that the notion
 of Agni's mastery over vāc and dīksā underlies this passage
 is clear from the cases dīksāyāh and vācāh. TB 3.7.7.7 vāc dīksā,
tā tāyā prānó dīksāyā dīksitó, yāvā prānó dīksāyā dīksitās tāyā tvā
dīksāyā dīksayāmi is probably based on the KB beginning,
 while JB 2.54 tad u vā āhur vāg vāva dīksito, vāg dīksā, vāg idam
sarvam kṣiyati, vāci vāvedam sarvam kṣitam presupposes the
 etymology of dīksā from dhī (=vāc) + kṣi-.¹

7.1, lines 4-7: āgnāvaiṣṇavam ... bhavati. The parasmaipada
 form nirvapati clearly refers to a priest as the subject (although
āpnoti is connected with yajamānah); nirvapanti, mentioned by
 Sreekrishna Sarma as a variant (read by his Kerala reciter) is
 presumably an amendment based on AB 1.1.2ff. ...purolāśam
nirvapanti...

^oardhyah ~ AB rdhnuvanti;² avarārdhyah, parārdhyah, 'the
 one served at the lower realm, the one served at the upper realm'
 seems to be more appropriate than (Keith, 383:) 'the lower end,

1. See p.351 above for a discussion of the etymology.

2. For ardh- ~ rdh-, cf. St.Pet.Dict. 1, 439, Whitney, Roots, 15,
 Monier-Williams, 92.

the upper end'. While the serving/grasping sense is fundamental to the puroḍāśa account of both the Brāhmaṇas, the loka concept is explicit only in the KB version of the puroḍāśa material.

The reading in Lindner's text (lines 6-7:) tasmāt kāmam pūrvo dīksitvā samsanuyāt, pūrvasya hy asya devatāḥ parigrhītā bhavanti, 'one should attain, therefore, one's desire having consecrated oneself at the first, for one grasps the divinities being consecrated at the first', which implies that 'attainment of desire' is identical with 'grasping of the divinities', may be taken as serving to connect up the two passages: 7.1, lines 1-4 (... 'grasps all desires from both the realms') and 7.1, lines 4-6 (... 'grasps all the divinities through the two gods served at the lower and at the upper realms'), referring forward to 7.4, line 24f. 'communion with the sun' [i.e. grasping of the divine] ~ 'attainment of all desires'. kāma 'desire' as a noun, however, always appears in the plural in the text (cf. 7.1, lines 2,3f. sarvān kāmān parigrh-, 7.1, line 10 sarvān kāmān āpnoti, 7.4, line 25 sarveṣāṃ kāmānām āptyai); singular kāmam is preferably to be taken as an adverbial form (like 7.3, line 11 kāmam prasute 'śnīyāt), and Sreekrishna Sarma's reading samsunuyāt in the context of pūrvo dīks- and devatāḥ parigrh- (corresponding to AB 1.3.21 samsavah: pūrvadīksin ~ yajñah...

devatāḥ parigrh-) is appreciably superior: 'therefore it is legitimate to perform simultaneous Soma-pressing (saṃ su-) if one has consecrated oneself at the first; for the divinities are grasped by him who has consecrated himself at the first'.

The pūrvadīksā discussion in both the KB versions looks like an addition to the basic puroḍāśa passage; an intention to explain the term puroḍāśa¹ (purāś + dāś-; purolāśa in Sreekrishna Sarma's text) may be observed in the concept pūrvo dīks- (← dāś-).

The etymology of puroḍāśa in ŚB 1.6.2.5 (Darsāpūrṇamāsau) extends the KB puroḍāśa ~ pūrvo dīks- explanation, not only mentioning explicitly the original root in the word puroḍāśa, but also attempting to solve the problem of d and ḍ :

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1. For the notion puroḍāśa ~ 'divine communion', cf. AV 18.4.2 'puroḍāśa, the path of going to the divine world (devayāna pathā), sacrificing with which men go to the world of heaven', and 10.9.25 'two puroḍāśas, the two wings to carry him who cooks them to heaven'. The pūrvatva of puroḍāśa is emphasized in AB 2.23.3 (Savanīya Puroḍāśa section) puro vā etān devā akrata yat purolāśās, tat purolāśānām purolāśatvam; cf. also RV 1.162.3 'a goat dedicated to Pūṣan and the All-gods is led forward (pūro nīyate) as an offering, and is termed purolāśa', and AV 9.6.12 'puroḍāśa, the food brought [to the guests] before the general distribution'. For the mention of puroḍāśa, see also RV 3.28 (~ Agni), 3.41.3, 3.52.2-8, 4.24.5, 6.23.7, 8.2.11, 8.31.2 etc. (~ Indra), AV 12.4.35 (vatsa of the vaśā gauḥ) etc.

sá vá ebhyás tát púro 'dāśayađ, yád ebhyó yajñam prārocayat,
tásmāt purodāśah, purodāśo há vai nāmaitád yát purodāśa íti,
 'now that [the cake] which caused the sacrifice to shine forth
 to them, first (purás) bestowed (dāś-) it upon them; hence it is
 called purodāśa; for purodāśa, doubtless, is the same as purodāśa'.

7.1, lines 7-11: áśarīrābhih ... sāyujyam. The portion is
 apparently a commentatorial insertion. prānadīksābhih looks like
 a marginal explanatory note on devatāh parigrhītā bhavanti (which
 immediately precedes prānadīksābhih etc.), referring forward to
 7.4: the Dīksā of the purusadevatāh: manas, vāc, prāna, caksus, śrotra.
 The śarīra - prāna distinction in áśarīrābhih¹ prānadīksābhir dīksate
 probably springs from a misinterpretation of 7.4 which suggests
 the equation of śarīrāni, puruse devatāh, and manas, vāc, prāna,
caksus, śrotra.²

The break between áśarīrābhih prānadīksābhir dīksate (end of
 khaṇḍa 1) and prānā vai prayājāh...etc. (beg. of khaṇḍa 2), which
 is an explanation of áśarīrābhih etc., in Sreekrishna Sarma's text
 interrupts the continuity of the passage.

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1. We may disregard the ASS ed. reading śarīrābhih which does not
 accord with the distinction made below (7.1, lines 9-11) between
prānapānāh and śarīram.
 2. śarīrāni vā etayestyā dīksante, yā vā imāh puruse devatāh...
mano me manasā...vāñ me vācā...prāno me prānena...caksur me caksusā...
śrotram me śrotrena..., dīksayanti u haivaitā yāh puruse devatāh.

The prayāja - anuyāja notion¹, which does not occur in the rest of the text, is probably inspired by (7.1) purodāśa ~ pūrvo dīkṣ-, (7.4) aparāhṇadīkṣā (or AB 1.3.21 pūrvadīkṣin - aparadīkṣin, 1.1.12 Dīkṣā ~beginning, 1.3.22 avabhr̥tha ~end) conceptions. yad dhaviṣā tac charīram² presupposes 7.3, line 10 haviṣa bhavati yad dīkṣate as well as 7.4, line 6 śarīrāni vā etayestyā dīkṣante.

śarīrenaiva dīkṣamānena sarvān kāmān āpnoti; prāṇāpānair dīkṣamānaih sarvāsām devatānām salokatām sāyujyam is clearly preoccupied with 7.1, lines 1-7 and 7.4, line 24f. : the notion of the grasping of sarvakāma and sarvadevatā. The distinction made here between 'obtainment of sarvakāma' (~ śarīra) and 'communion with sarvadevatā' (~ prāṇāpānāḥ) is at variance with the implication of 7.4, line 24f. etam abhi dīkṣ- [i.e. communion with the divine] ~ sarvakāmāpti, and is likely to have been originated by a misapprehension of the text. sāyujyam may be based on AB 1.6.3 ...sāyujyam sarūpatām salokatām...

1. For similar phraseology, see AB 1.11.3 (Prāyaṇīyā) and 1.17.13 (Ātithyeṣṭi).

2. Singular śarīram (~ sarvakāma), beside 7.4 śarīrāni, is presumably influenced by the concept ātman (~ sarvakāma) in 7.1, lines 2,4 (cf. also 7.4, line 20 adhyātmam).

7.2, line 1: pañcadaśa ... vajrah. vajrah, 'the lightning, thunder / thunderbolt weapon' — a manifestation of divine brilliance and energy, symbolizes fertilizing and creative power (associated with Indra's birth : KB 15.3; instrumental in slaying Vṛtra, i.e. annihilation of darkness and rise of the sun). Notable is the connexion of the notions : vajrah (7.2, line 1 sāmidhenī, line 2 ājyabhāgau, and lines 2-8 havis topics), vīryam dhā- (lines 8-11 sviṣṭakṛt topic), and devagarbhah (line 12). pañcadaśa : the number 'five' (four quarters of space + the centre, five points of the compass) constitutes a whole world (loka) in Vedic thought; 5X3 (cf. triḥsamrddha vajra ~ [3] lokas) = 15.¹ Monier- Williams, 856, 'vajra - the name of the fifteenth of the twentyseven yogas or astronomical divisions of time' is quite unconnected with the Kauṣītaki context.

7.2, line 2: vārtraghṇau ... ājyabhāgau. The ājyabhāgau mentioned here are quoted (with explanation) in KB 1.4 (Punarādheya),² and referred to in 3.5 (Darśapūrṇamāsau).³

1. Cf. Gonda, Change and Cont., 128f. : the number 15, the product of the holy and symbolic numbers 3 and 5, is important from an arithmetic mystic point of view: $15=1+2+3+4+5$.

2. pūrva ājyabhāga: agnir vrtrāni jaṅghanat... (agnim stomena bodhaya... rejected; cf. AB nādr̥tyam), and uttara ājyabhāga: agna āyūṣi pavase...

3. ...vārtraghṇāv ājyabhāgau ... āvatyo hutavatyah puronuvākyaḥ...

7.2, lines 2-8: tristubhau ... yājyārūpam. The concept triḥsamrddha (~ 7.1 °ardhya, AB 1.1.5 rdh-, 1.4.9 samrdh-) vajra is comparable with AV 11.10.27 vājrena trīsandhinā; for similar speculations cf. also KB 3.2 (trivṛd vajra ~ asurān bhrātrvyān nud- ~ samrdh-), AB 2.16.4 (indra ~ triḥsamrddha vajra ~ tristubh).

The sentence vajro vārtraghnāv ājyabhāgau, tā uktāv, athāto haviṣo yājyāpuronuvākye in the middle of the havis discussion, referring back to the ājyabhāga passage and reintroducing the havis topic, is very likely to be additional.

...upa vām etc. and ...prati vām etc. are the fourth pādas of the verses agnāvisnū mahi tat... and agnāvisnū mahi dhāma...,¹ respectively quoted verbatim in ŚŚ 2.4.3, AV 7.29.1-2, KS 4.13.16, MS 4.10.1, 4.11.12, 1.3.39, TS 1.8.22.1, 1.4.45.2 and ŚB 4.4.5.12 with slightly variant readings. Compare puronuvākyārūpam...yājyārūpam¹ with AB 1.4.9 rūpasamrdh-.

7.2, lines 8-9: tristubhau ... dadhāti. samyājye, 'the invitation and offering verses of the sviṣṭakṛt offering' (cf. ĀŚ 2.1.21; Keith, 384: 'the invitation and offering verses' does not give the specific meaning), are referred to in KB 1.1 (Agnyādheya)²

1. Cf. also KB 3.5 sarvā yājyā rūpavatyo bhanti.^{va}

2. īlitavatyau, havyavādvatyau (which are, according to Keith, 347, n.2, RV 5.14.3, and 4.8.5) and dvagni (Keith, ib., n.3, RV 1.12.2,6).

and 4.12, 5.1,3,5,8 (Iṣṭayah)¹ etc. Khaṇḍa 2 in Sreekrishna Sarma's text ends with this sviṣṭakṛt discussion.

7.2, lines 9-13: āguraḥ ... grhnāti. The discussion of āgura udrcam presumably follows from that of āvati, udvati verses (lines 6-8). (Line 9f.) yadā vā āgnāvaiṣṇavaḥ purodāśo nirupyate 'thaiva dīksita iti ha smāha, 'it is said that when the purodāśa dedicated to Agni and Viṣṇu is offered, he becomes consecrated'; Keith, 384: 'when the cake for Agni and Viṣṇu is offered then he says 'Consecrated' ', does not seem to convey the exact sense. (Lines 9-11) yadā vā āgnāvaiṣṇavaḥ purodāśo nirupyate 'thaiva dīksita iti ha smāha, tasmād āgura udrcam ity eva brūyāt is conceivably a secondary explanatory note on (line 9) āgura udrcam itīdāyām sūktavāke cāha, referring back to the purodāśa - pūrvo dīks- discussion of 7.1. (Line 11f.) yathaiva dīksitasya na sūktavāke vajamānasya nāma grhnāti, unlike Keith, 384, 'just as in the case of the consecrated, he does not utter the name of the sacrificer in the Sūktavāka' (supplying a tathaiva in the sentence, probably on the line of 7.1, line 2f. and 7.2, line 4 tatho evaitad vajamānaḥ), dīksitasya vajamānasya may be taken together : 'since he, i.e. the priest, does not utter the name of the consecrated sacrificer at the Sūktavāka ceremony [in Agniṣṭoma] '.

1. virājau samyājye (~ AB 1.5.22 - 1.6.5).

na sūktavāke yajamānasya nāma grhnāti restricts KB 3.8
 (Darsāpūrnamāsau) sūktavāke yajamānasya nāma grhnāti ...
uccair grhnīyāt etc. devagarbha — a bahuvrīhi (cf. 7.2, line
 8f. yajamāne vīryam dhā-, 7.3, line 13f. agnim antar ā dhā-)
 or a karmadhāraya compound (cf. 7.3, line 5 agnir bhūtaḥ) —
 conveys the sense of 'grasping the divine' (≈ AB ārabdhadevatāḥ).

7.3, lines 1-2: na vede ... iti. The portion in the
 middle of the nāmagrahaṇa passage (7.2, line 9 - 7.3, line 9)
 is apparently an insertion based on a discussion in KB 3.9:
 'patnīvācana and vedastaraṇa in the patnīsamīyāja in Darsāpūr-
 nāsau ~ end of the whole sacrificial performance'. na patnīm
vācayati has been connected up with nāma na grhnāti; asamsthā-
 points forward to the notions avyavacchinnaṃ hutam, samtatiḥ
 (7.3, line 15) and akṣitiḥ (7.4), while na purā kālāt samsthā-¹
 presupposes (7.3, line 11) prasute, 'when the pressing-ceremony
 is over [i.e. the end of the whole Soma sacrifice]'.

The remark patnīsamīyājāntā dīkṣaṇīyā in KB 8.2 (and also in
 AB 3.45.1, ŚB 3.1.3.6, ŚŚ 5.3.9) presumably rests on this
 portion of KB 7.3.

1. Cf. AB 1.11.5ff. (Prāyaṇīyā) and ŚB 3.1.3.6 (Dīkṣaṇīyā)
 for similar notion.

7.3, lines 2-9: tad āhuh kasmād dīksitasyānye nāma ...
iti ha smāha. The havis~aśana topic (Lindner 7.3, lines
 9-12) precedes this portion in Sreekrishna Sarma's text destroying
 the continuity of the nāmagrahaṇa passage (Lindner 7.2, line 9 -
 7.3, line 9, if we disregard 7.3, line 1f. na vede etc. as
 additional) as well as the connexion of the concepts
havis (Lindner 7.3, lines 9-12) and agnihotram prāṇe 'gnau
samtatam avyavacchinnaṁ hutam bhavati¹ (Lindner 7.3, lines 12-16 ~
 7.4 iṣṭi-āhuti-akṣiti).

agnim abhidīksate, 'consecrates himself into Agni',
 illustrates the notion devagarbha 'divine embryo'.
 Agni : pra dah- ~ the sun : ya esa tapati (7.4). agnir bhūtaḥ
 (agnibhūtaḥ read by Sreekrishna Sarma is no improvement) pradahāni
 emphasizes the concept of divine communion, and does not indicate
 any intention to involve the sense of dah- in Dīkṣā.² The
 passage implies that the name being identical with its bearer
 who is equal to Agni, it should not be uttered by others to avoid
 the evil consequence of the direct contact with Agni,³ for the same
 reason the dīkṣita also should not utter the name of others.⁴

1. hutam bhavati (~ vratam pradīyate) is more original than
 Sreekrishna Sarma's reading juhōti.

2. Cf. also J. Gonda, Change and Cont., 342, n.123.

3. For similar notion cf. MS 3.6.7, TB 5.6.10, GB 1.3.19, KS 23.6 etc.

4. Cf. MS 3.6.8, TS 6.1.4.3, ŚB 3.1.1.10, 3.2.1.38 etc.

Sreekrishna Sarma's khaṇḍa 3 incredibly ends with yam icchet, while khaṇḍa 4 begins with vicakṣanavatī vācā... etc. vicakṣanavatī vācā, 'with a speech containing the word 'percipient'; Keith (384): 'with a clear voice' (although he gives 'he should speak with (the word) 'discerning'' for AB 1.6.8) is unattractive. The ASS edition wrongly inserts na between nāma and grhṇīyāt. yam icchet...vipāśyati ~ RV 10.125.5 yām kāmāye, 10.125.4 māyā vipāśyati. For the notion prāyaścitti ~ vyāhrti cf. eto vicakṣanavatī vāc (in esā ha tv eva vyāhrtir dīksitavādah to vicakṣanavatī vāc (in esā ha tv eva vyāhrtir dīksitavādah satyam eva, 'this exclamation (i.e. vicakṣanavatī vāc), namely Reality (cf. the explanation in AB 1.6.6ff. vicakṣanavatī vāc ~ satya), is the speech of the consecrated') is better than Sreekrishna Sarma's reading ekā.

7.3, lines 9-12: tad āhuh kasmād dīksitasyāśanam ... evam u tat. For the concept dīksita=havis, which probably derives from RV 10.90.6 pūruṣeṇa havīśā, cf. also KS 23.1,3,6, 26,3, MS 3.6.2,7, TS 6.1.4.5, 6.1.1.4 etc. prasute, 'when the pressing-ceremony is over' (i.e. the end of the whole performance ~ AB avabhr̥tha) seems better than (Keith, 384:) 'when there is continuous pressing'. For the notion ayātayāma¹

1. yātayāma in Sreekrishna Sarma's edition seems to be a misprint.

(~ manuṣya or profaneness) see also KB 8.7 (punar haviṣam ... ayātayāmānam karoti), AB 5.16.9, ŚB 3.1.3.8, 3.9.3.10 (yātayāma ~ deva, ayātayāma ~ manuṣya). AB 2.9.6 (Paśu) sarvābhir vā esa devatābhir ālabdho bhavati, yo dīksito bhavati, tasmād āhur na dīksitasyāśnīyād iti, ... aśitavyam vapāyām hutāyām presupposes the notion 'dīksita = havis (offered to the gods)' and presents a development of the theme devatāḥ parigrhītā bhavanti (KB) : ārabdhadevataḥ (AB).

7.3, lines 12-16: tad āhuh kasmād dīksito 'gnihotram ... sutyāyām. Compare udvāte 'nagnau with AB 8.28.10 agnir udvān vāyum anupraviśati. vratam, 'fast-drink, i.e. milk'¹ (cf. KB 2.1: milk is offered sāyam and prātah to Agni and Sūrya in Agnihotra, 8.9 payovrato yajamānaḥ); vratam pra dā- here, unlike MG 1.23.7,² means 'offer, bestow'. For the discussion of omission of Agnihotra in Dīksā, cf. also KS 22.13, MS 3.6.6, ŚB 3.2.2.12, JB 2.38, GB 1.3.21; the notion 'internal Agnihotra performed in Dīksā' combines with the concepts hvir bhavati yad dīksate

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1. Macdonell, ERE 8, 315 : 'special kind of fasting: avoidance of particular kinds of food;' Macdonell and Keith, Vedic Index 2, 341: 'the consecrated lives on milk alone as a vow or penance'.
 2. vratam pradāyādito 'stāv anuvākān anuvācayet, 'after he has dispensed with the observance, the teacher should make him repeat eight chapters from the beginning', cf. J. Gonda, Change and Cont., 330, for a discussion of the passage.

and (7.4) dīksā of the internal devatās; samtatam avyavacchinnaṃ ~ 7.4 aksitih. The variants etasmin (Lindner) and etad asmin (Sreekrishna Sarma) are negligible. For the same theme of internal Agnihotra, cf. AB 5.31.3 (Agnihotra) udyan...ādityah... bhūtāni pranayati, ...prāṇah, ...prāṇe hutam bhavati. See AB 2.4.4,5,11,14 etc. for the notion prāṇam yajamāne dhā-.

The discussion of prāṇa-agnihotra offering ends with (line 15) esāgnihotrasya samtatih; the following sentence dīksāsu propasatsu caranti, kā mīmāṃsā sutyāyām (despite Keith, 385, who takes agnihotrasya samtatir dīksāsu, and then separately propasatsu caranti) is probably appended by a later scribe through the influence of the association of the terms dīksā, upasad and sutyā in Vedic texts;¹ kā mīmāṃsā sutyāyām, 'there is no occasion to doubt that [they engage in Agnihotra also] on the sutyā day' (Keith, 385, improbably : 'what is there to discuss as to the day of pressing ', 385,n.4, '...on the sutyā day the question [of Agnihotra] does not arise') seems to derive from and amend (line 11) prasute, 'end of ceremony', presupposing the notions avyavacchinnaṃ hutam, agnihotrasya samtatih, sakrdistasyāksitih. End of khaṇḍa 3 (with kā mīmāṃsā sutyāyām) in Lindner's text = end of khaṇḍa 4 in Sreekrishna Sarma's edition.

1. Cf. e.g. AB 4.24.2-4, TĀ . 2.17, JB 2.38, ChUp. 3.17.1-2 etc.

7.4, lines 1-22: athātaḥ ... aksitiṃ provāca. The concept keśī dārbhyaḥ¹ in connexion with the consecration of the vital organs is apparently influenced by a discussion in MNUp 543ff. ...keśā darbhaḥ... 'the spiritual sacrifice with the sacrificer's hair, identified with darbha grass', and is preoccupied with the purificatory role of darbha in Dīkṣā (KB dārbhyo dīksitaḥ : AB 1.3.8ff. purification of the dīkṣita with darbhapīñjūlas). The notion of divine communion is explicit in the expression keśī nīśasāda (~ ŚB 4.6.8.1 dīksā = nīśat; RV 10.136 keśin : human ecstatic / radiant sun; AV 11.2.18 long-haired god, 11.5.6 brahmacārī dīksitō dīrghāśmaśruḥ; JB 2.62 dīkṣita = the sun : keśāḥ = raśmayah). Compare āpatya² with AB 1.2.4 āyanti, 1.4.7 + 1.5.15 upanamati, 1.3.14 abhyudiyāt.

The introductory phrase athātaḥ kaiśinī dīksā seems to have been added editorially. keśī ha dārbhyo dīksito nīśasāda resumes the consequence of the Keśin-Śakuna discourse, and is linked with line 4f. sa ha sa āsa 'he (i.e. Keśin) became that (i.e. dīkṣita)'. The wording of line 1f. is suggestive of a transformation from an adīkṣita to the dīkṣita state (adīksita → hiraṇmayah śakuna āpatya ~ keśī dārbhyo dīksito nīśasāda),

1. dārbhyaḥ read by Vināyaka (quoted by A. Weber, Ind.St. 2, 308) and the ASS edition.

2. āpatya read by Vināyaka (quoted ib.).

and Keith's (385, n.1) correction 'dīksitah' (while all the editions and Vināyaka read dīksitah) in line 1, presumably on the basis of the word adīksitah¹ in line 2, is unnecessary. The terms keśin, dārbhyah, nisad-, āpat- suggest the notion of permanent dīkṣa (~ samtatiḥ, aksitiḥ) rather than a-dīkṣā. Keith prefers to read (385, n.2) yaje in line 3, amending Lindner (and also Sreekrishna Sarma) : ayaḥje, and the ASS ed. : ayaḥjet. aho (line 3), read by Weber (loc.cit.), Lindner, and the ASS ed., is rejected by Keith as an interrogative form (suggested by Lévi, op.cit., 108); u ha seems to be a correction in Sreekrishna Sarma's MSS. tathetyuvāca (read in Lindner, ASS and Sreekrishna Sarma editions) is obviously preferable to tathetyovāca (read by Weber following Vināyaka, and mentioned by Lindner as a variant occurring in his Malayalam MS). ulo vā vārṣnivṛddha,² itan vā kāvyah, śikhandī vā yājñaseno,³ yo vā sa āsa, sa sa āsa (line 5f.) is clearly an extraneous

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1. dīksitah, read by Weber following Vināyaka and a MS, is odd.
 2. Explained by Vināyaka as vṛṣnivṛddhesu jātah; the ASS ed. reads vṛṣnir vṛddhah, while vārṣnavṛddhah occurs in Sreekrishna Sarma's text.
 3. This presumably rests on the JB (2.53f.) account of the Keśin episode where Yājñasena is the name of the golden swan. An Epic influence may also be observed in the passage ulah etc.; cf. śikhandī yājñasenaḥ occurring in Mbh. XII. 1507 (mentioned by Weber, loc.cit., n. **)) in connexion with the names of Kṛṣṇa; Vṛṣni = ancestor of Kṛṣṇa (Vārṣṇeya), cf. J. Dowson, A Classical Dictionary of Hindu Mythology and Religion, London, 1950, 369; Ula and Kāvya may be associated with Ulūka (an ally of the Kauravas, cf. Dowson, op.cit., 325) and Kāvavya (son of a Kṣatriya, well-known for his virtue, knowledge and devotion, mentioned in the Mbh., cf. Dowson, op.cit., 156) respectively.

insertion with a view to explain (line 4f.) sa ha sa āsa¹ on the basis of a misapprehension of the latter phrase. A second interpolator presumably added (line 6) sa² hovāca in between the two portions (lines 4-6:) sa ha sa āsolo vā ... āsa and (lines 6-7:) śarīrāni vā ... iti ha smāha, in order to connect up the latter with the former, misunderstanding śarīrāni vā etc. as the direct speech of the golden bird : (sa ha sa āso ~~lo~~ vā vārṣnīvrddha itan vā kāvyah śikhandī vā yājñaseno yo vā sa āsa sa sa āsa.) ~~←~~ sa hovāca ~~→~~ śarīrāni vā etayestya dīksante yā vā imāḥ puruṣe devatā, yasyaitā dīksante sa dīksita iti ha smāha.) .

The connexion of sa hovāca and śarīrāni vā ... iti ha smāha is maintained also in Sreekrishna Sarma's version where khaṇḍa 5 ends with iti ha smāha and khaṇḍa 6 begins with sa yatrādhvaryuh etc. The text, however, indicates that line 6f. śarīrāni vā ... iti ha smāha is not the direct speech of the bird, but only a reference to the bird's view introducing the brāhmaṇa on the bird's material in lines 8-12: sa yatrādhvaryuh ... pañcamīm.

Lines 12-18: tad u ha smāha kauṣītakiḥ ... no atiriktā āhutayo hūyanta iti constitute Kauṣītakin's speech, while lines 18-22: atha khalu ... sakrdīṣṭasyāksitiṃ provāca is the brāhmaṇa on Keśin's material.

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1. Weber, following Vināyaka : saha (zusammen) sa (Keśī) āsolo vā... yo vāsa āsa... (yo 'nyo 'pi vāse nivasann āsa, sa sa Ulaprabhrtir āsa, āgantur nivāsī cety arthah).
 2. Explained by Weber, following Vināyaka, as śakunah although the previous sa was explained by him as Keśin. Keith does not offer any explanatory note here and his translation does not clarify the complications of the passage.

śarīrāni vā... etc. (line 6f.) suggests identity of śarīrāni and puruṣe devatāḥ : 'it is said that by this offering is consecrated the bodies, which are the divinities within the person; he of him these [divinities] are consecrated, is the consecrated' (unlike Keith, 385: 'the bodies are consecrated by that sacrifice; but the man is consecrated indeed, whose gods within are consecrated, so he used to say').

The five audgra(b)haṇa oblations in connexion with Dīkṣā are described in the YV sources (KS 23.2, MS 3.6.4-5, TS 6.1.2.1ff., ŚB 3.1.4.1ff.) as offered to Intention + Impulse (ākūtyai prayūje), Creative Wisdom + Mind (medhāyai mānase), Consecration + Austerity (dīkṣāyai tāpase) and Sarasvatī + Pūṣan respectively. ĀpŚ 10.10.6 refers to Keśinī Dīkṣā, and 10.8.7-8 offer basically a synopsis of the KB version. For speculations and similar audgrahaṇa mantras (with the omission of śrotra) see also JB 2.65.

pratīka (line 13f.) ~ the concept pratyāñc/pratīcīna, 'turned, directed towards (the divine)'. The ASS edition wrongly reads dīkṣitām for dīkṣatām in all occurrences (in mano me etc. audgrabhaṇa mantras). madhye prāṇam āha... etc. (line 10f., line 15f.) seems to be preoccupied with 7.3 prāṇam aṇim antar ā dhā-. The expression tad u ha smāha kausītakiḥ (line 12) occurs repeatedly in the KB in order to substantiate an injunction or to refute a contrary opinion (cf. also Vināyaka, in Weber, loc.cit.).

śraddhā (line 18f.) denotes here trust in the efficacy of the sacrificial worship; for śraddhā = aksiti, cf. also TB 3.7.7.9, JB 2.6.6. The connexion of śraddhā and isti presumably stems from RV 10.151.1 śraddhāyāgnīh sámidhyate śraddhāyā hūyate havih.¹ Compare KB sakṛdistasyāksitih and AB 7.21.1,4 (Rājasūya) istāpūrta-syāparijyānih. esu lokesu probably derives from the Rgvedic concept of the terrestrial, atmospheric, and celestial abodes of Water (cf. 6.61.11,12, and also ŚB 2.4.3.1, 7.5.1.3), and alludes to the Primeval Water, the source of Existence, a manifestation of divine splendour (cf. Agni~Water : RV 3.1.12, 3.5.3, 1.95.1, TS 6.1.1.7 etc.). The reading (line 20) yo mayy aksitih (Weber, Lindner) is evidently better than yo mahy a° (ASS ed.); Sreekrishna Sarma's yo 'm mayy a° may be read as yo 'yam mayy a°; (line 20) adhyātmam (Lindner, Sreekrishna Sarma) is not virtually different from adhyātman (Weber, ASS ed., Lindner's variant).

A variant of the Keśin episode appears in JB 2.53-54 :

'(2.53:) Keśin Dārbhya consecrated himself by means of darbha grass and parṇa leaves. Now Yājñasena, having offered the Sava sacrifice / been consecrated (sutvā) and becoming a Golden Swan, sat down (upa viś-) on the sacrificial post (yūpa).

1. Cf. also AV 4.35.7, AB 5.27.10, TS 1.6.8.1, TB 3.11.8.1,5, ŚB 12.1.2.1, GB 1.4.7, MuṇḍUp 3.2.10, Gītā 17.1 etc. for the connexion.

Keśin addressed him [i.e. Yājñasena] by the name 'bitch' (śunīti nāmnā). He [i.e. Yājñasena] got angry [and said]: 'I am ancient, the king of the Pañcālas; furthermore, I am consecrated; who is able to address me by name?' He [i.e. Keśin] said: 'Do not be angry; I can address thee (abhivaditā), since I was the king of this community previous to thee. I can address thee further (abhivaditā u), since thou art a dīkṣita'. [Then Yājñasena said:] 'Thou knowest the imperishableness of the benefit of the sacrificial offering (istāpūrtasyāksitiḥ), I know the Consecration. Let us instruct each other'.

He [i.e. Yājñasena] said: 'Agni is the Consecrated, and the earth is the Consecration, Vāyu ... the atmosphere ... , Āditya ... heaven ... , Prajāpati ... manas One should consecrate oneself saying, 'I consecrate myself with the Consecration through which Agni is Consecrated, ... Vāyu ... , ... Āditya ... , ... Prajāpati ...'.

(2.54:) Then the other one [i.e. Keśin] said: 'While making an offering (i.e. dakṣinā) to the brahman-priest one should say, 'Brahman, let me offer my mind to thee and make a redemption with this; brahman, let it be offered' [this he should say] when ready to offer; in as much as he offers his mind, Candramas is mind, he offers Candramas to him [i.e. the brahman-priest]. As long as Candramas does not perish,

his offering does not perish. ... hotṛ ... vāc ... Agni
 ... adhvaryu ... prāṇa ... Vāyu udgāṭṛ ... cakṣus ...
 Āditya... sadasya ... ātman ... ākāśa prasarpakāḥ ...
 lomāni ... oṣadhivanaspatayaḥ ... '. This is the imperishableness
 of iṣṭāpūrta. He who knows this imperishableness of iṣṭāpūrta,
 his iṣṭāpūrta does not perish. '

The JB version appreciably conflates several dīkṣā passages
 with its own Keśin material. The explanation of the term dārbhyaḥ
 in the opening sentence clearly extends KB. The view that 'the
 dīkṣita (Yājñasena) can be addressed (abhi vad-; i.e. greeted;
śunīti is odd, and is probably interpolated) by Keśin' is apparently
 preoccupied with GB 1.3.19 ...dīkṣitaḥ...pratyuttheyo 'bhivādyo,
ye pratyuttheyā abhivādyās ta enam āviṣṭāḥ. The concept
iṣṭāpūrtasyākṣitih presumably presupposes KB 7.4 sakṛdiṣṭasyākṣitih,
 and AB 7.21.1,4 (Rājasūya) iṣṭāpūrtasyāparijyāniḥ. 'Agni is the
 Consecrated, earth is the Consecration...' etc. is apparently a
 quotation from the long discussion in TB 3.7.7.4ff. A fusion of
 audgrabhaṇa mantras (KB 7.4, ŚŚ 5.4.1, JB 2.65) and ṛtvigvarāṇa
 mantras (ŚŚ 5.1.3-9, ŚB 2.10.2, ĀpŚ 10.1.14, BhŚ 10.1.4 - 10.2.1,
 MŚ 2.1.1.4, ĀG 1.23.7-12) may be observed in the portion 'offering
 of mind~Candramas to the brahman-priest...' etc. Keith (BSOS 1,
 pt. 4, 177, RV Brs., xf.) rightly considers the confused and
 inferior JB version to be somewhat later than the KB passage.

7.4, lines 22-25 : aparāhne ... āptyai. The end of KB: aparāhne (~ sarvakāmāpti) reverses the beginning: purodāśa ~ pūrvo dīks- (~ sarvakāmaparigrh-); aparāhna may be translated as 'the later part of the day' laying stress on the concept apara (although Keith here and Caland on ŚŚ 5.3.1 use 'afternoon').

sarvāni bhūtāni¹ ~ śarīrāni: puruse devatāh: manas vāc prāna caksus śrotra discussed above in the text. samprñkte (Lindner), 'the sun mingles with the bhūtas', associated with the concept hiraṇmayah śakuna āpat- (AB dīksitam ādityo 'bhyudiyāt), seems more attractive than samvrñkte (Sreekrishna Sarma), 'the sun seizes hold of the internal organs'; the latter may simply represent a misreading, or it derives from a preoccupation with the concept 'grasped by the divine' (devagarbha misunderstood as a tatpuruṣa compound 'garbha of the gods' ~ AB 2.9.6 devatābhir ālabdhah), which is probably an extension of the notion 'grasps the divine'. The readings raśanā (Lindner; preferred also by Keith, 386, n.3) and rajanā (ASS ed., Lindner's variant, Sreekrishna Sarma) seem equally correct; rajatā, mentioned by Lindner as a variant occurring in his M MS and not found by Sreekrishna Sarma in his MSS,

1. For similar speculation cf. AB 5.31.3 udyan ādityah sarvāni bhūtāni pranayati...

is possibly a misreading for rajanā (Nāgari n ~ t). tasmāl lohitāyann ivāstam eti¹ has no connexion with the preceding or following text-portions (cf. also Keith, 386, n.3, 'the metaphor is not certain') and is likely to be additional. Sreekrishna Sarma's edition unnecessarily omits the phrase ya esa tapati² which is linked with the terms esa, enam and etam, and the appearance of which in the text more clearly expresses the theme underlying the passage. tasmād aparāhne dīksate (Lindner, ASS ed.) reads better than tad yad aparāhne... (Sreekrishna Sarma). The portion of the KB corresponds closely to AB 1.3.14 'descent of the sun in the dīkṣitavimita'.

1. ...astam u eti read by Sreekrishna Sarma.

2. Occurring repeatedly in the KB, cf. e.g. 7.7, 8.4 etc.

ŚŚ 5. 1-4

5.1.1 The phrase ārṣeyān vṛṇīte, 'chooses priests who derive from a ṛṣi (~ the earliest Ṛṣi, Agni)', suggests connexion of the human priests with the divine and rests on TS 2.5.8.6f.¹ ārṣeyān vṛṇīte ... bāndhor evā naīti... sāmtatyai 'chooses Agni as being connected with the ṛṣis for the sake of relationship and continuity'.

yūnah 'descendants'² (despite Ānartīya's commentary: tarunān and Caland, 106: 'young') - a technical term conveying some relevant sense in the ārṣeya context (a possible source of Pāṇ. 4.1.163 : definition of yuvan name); yuvan also suggests relationship with Agni (cf. the epithet yúvan attributed to Agni in RV 1.12.6, 1.141.10, 2.4.5, 5.45.9, 6.5.1, 7.20.1, 10.40.11 etc.).

anūcānān, 'well versed, learned in the tradition of the ṛṣi (or Ṛṣi) - ancestor'; learned brāhmaṇas are mentioned as human gods in ŚB 4.3.4.4.

1. Cf. J. Brough, Early Brahmanical System, 14 for a discussion of the passage, recording the earliest occurrence of the phrase.

2. For the mention of three successive generations of ṛṣis, cf. ŚŚ 1.4.15, KŚ 3.2.8, Bhś 2.15.9, TB 3.6.15.1, MS 4.13.19, VS 21.61.

The sūtra lays stress on the pride of ancestry and the continuity of tradition — the connexion of the human ṛṣi-descendants with the divine Ṛṣi-ancestor. The connexion is more explicit in sūtras 3-9: ...daivah...mānuṣah.

5.1.2-9 An image of the RV Brāhmaṇa discussion of agnih ... viṣṇuh ... sarvā devatāh may be observed in sarvān vā ... evam sarvān ... ādityah ... agnih. Similarly, prajāpatiḥ ... sadasyah ... rtavah looks like a reproduction of the discussion in AB 1.1.13-15: prajāpatiḥ ... rtavah ... °āyatana°. caturah sarvān vā, 'four chief priests, their assistants (cf. hotrāśamsinah), and the sadasya' ~ ŚŚ 13.14.1 (ĀŚ 4.1.8) 'four chief priests with three assistants of each, and gr̥hapati' - the seventeenth priest'. Ānartīya's comment on ŚŚ 5.1.1f. śākhāntarāt presumably refers to BhŚ 10.1.1-2 and ĀpŚ 10.1.1,8, which correspond closely to ŚŚ 5.1.1-2 in wording.

upāmsu, 'in a low voice, inaudibly, in secret', as opposed to uccaiḥ, indicates nearness to the divine (cf. also 5.3.4 upāmsuhaviḥ). Mayrhofer, EWA I, 106, 588, II, 374, is, unlike Sanskrit tradition, not inclined to connect upāmsu with the root ams- 'share', asnoti etc; with Renou (JA, 1939, 342, n.1, JAOS 69, 1949, 11) and Minard (BSL 51, fasc. 2, 1955, 39)

he holds that the word has come, by wrong division, from compounds such as upa-amśusavana, 'sub-pressing of fibres', or upa-amśugraha, 'sub-seizing(holding) of fibres', which refer to a simplified procedure of pressing, almost silent.

sadasya, according to ĀpŚ 10.1.10-11, BhŚ 10.1.8-9, ĀG 1.23.5, Caland, 106, n.1 on 5.1.9, is 'the seventeenth priest (BhŚ: fifth chief priest) peculiar to the Kauṣītakins'; Ānartīya: 'merely an onlooker or supervisor';¹ according to the Chandogas, [he is so called, because] he does not leave the sadas empty while the other priests creep along'.

For similar mantras in connexion with the selection of the divine and human priests, cf. also ŚB 2.10.2, BhŚ 10.1.4-12, 10.2.1, ĀpŚ 10.1.14, MŚ 2.1.1.4, ĀG 1.23.7-12.

5.1.10 The five qualities bharga bhadra bhūti śrī yaśas in the japamantra represent the AB (1.5-6) discussion of the divine qualities in connexion with various kāmas,² and implicitly point to the concepts pañcavīrya (AB 1.6.1) and five internal deities (KB 7.4). mayi bhargo mayi bhadram etc. presupposes the notion of sāyujya (AB 1.6.3, KB 7.1). The japamantra

1. VaitSū 11.3 mentions sadasya as an assistant of the brahman-priest.

2. ŚŚ bharga, bhadra ~ AB tejas, ^ovarcas; ŚŚ bhūti ~ AB brhatī, virāj, bhūyistham annam; ŚŚ śrī, yaśas ~ AB śrī, yaśas, śreṣṭha.

appears with variants in BhŚ 10.2.2 (āyus, varcas, yaśas, śrī, bhūr bhuvaḥ suvaḥ), ĀpŚ 10.1.4 (mahat, bhargā, yaśas, stoma, klpti, bhukti), MŚ 2.1.1.5 (mahah), AĀr 5.1.5 (mahat, bhargā, bhaga, bhuja, stobha, stoma, śloka, ghoṣa, yaśas, śrī, kīrti, bhukti), ĀG 1.21.4 (medhā, prajā, tejas, indriya, bhrājas, varcas, haras); connexion with AB 1.5-6 (and 1.1.6f. klpti, vibhakti) of all the versions may be noted.

ahīna (= a-hīna), 'not a defective sacrifice' (cf. also ĀpŚ 10.1.3, ĀG 1.23.14), differs from ĀŚ 4.1.7 ahīna (= ah-īna), 'a sacrifice extending over several days'. anudeśin, 'a rite which refers to something prior' (cf. BaudhŚ 24.13, ĀG 1.23.17). anyastārtvijya, 'where the [other] priests have not declined the invitation' (cf. BaudhŚ 24.13, ĀpŚ 10.1.3, ĀG 1.23.13); Caland (106, n.2 on 5.1.10) following Ānartīya, takes the compound as anudeśya (of which he thinks the meaning is absolutely uncertain) + nyastārtvijya; but anudeśī + anyastārtvijya (beside a-hīna, nītadaksina) surely gives better sense, and BaudhŚ 24.13 na nyastam ārtvijyam kuryāt is in favour of the rendering. nītadaksina, 'a sacrifice in which the dakṣinā-offering has been accepted by the officiating priests' (cf. ĀpŚ 10.1.3 kaccit kalyāno dakṣinā), despite Caland, 106: 'of blamable sacrificial fees' (probably following BaudhŚ 24.13 na nītadaksinaṃ (ĀG 1.23.14 nīcadaksinaṃ) yājayet, 'one should not sacrifice for the sacrificer

who has carried off the dakṣiṇā'). dakṣiṇā (~ daśasya- / dāś- : cf. Mayrhofer, EWA II, 10) conveys the sense of offering to the priests, the human gods;¹ cf. JB 2.54, ĀpŚ 13.6.4-6 'the sacrificer gives himself, i.e. his sense-organs and limbs, to the priests while distributing the dakṣiṇā' which establishes a bond between the giver and the recipient.

5.2.1-3 Preoccupations with the RV Brāhmaṇa speculations are distinct here : yajñakāmasya ~ AB 1.5.13ff.; ādityam ~ AB 1.3.14, KB 7.4 end; āpah ~ AB 1.1.10, 1.3.3, KB 7.4, line 19f.; paśyet ~ AB 1.3.7 (akṣi), 1.6.9ff. and KB 7.3, lines 6-9 (cakṣus ~ vicakṣanavatī vāc, vi paśyati), KB 7.4, lines 11, 16 (cakṣuṣā...etc.); brahmavarcasakāmasya ~ AB 1.5.1ff.. The concept devayajana 'the place of sacrificing to the gods' may be compared with AB dīkṣitavimita 'the place constructed for the consecrated', KB 'offering within (antah), in Prāṇa', ĀŚ samcara 'the place allotted for the consecrated'; āhavanīyam paśyet ~ ĀŚ 4.2.12 'samcara between gārhapatya and āhavanīya fires'.

Detailed description of the devayajana and mantras in connexion with it occur in BhŚ 10.13.1-6, ĀpŚ 10.2.9-10.3.3, 10.20.1-11, KŚ 7.1.10-14, MŚ 2.1.1.6 etc. prācīnapravanam

1. For discussions on the subject, see J.C. Heesterman, IIJ 3, 1959, 241ff. and J. Gonda, Savayajñas, 19f.

'facing towards (seems better than Caland, 107: 'that slopes to the') east' ~ the sun? (cf. MS 3.8.4, KS 25.3: 'devayajana = agni'); for speculations on prācīnapravanam cf. ŚB 3.1.1,2, MS 3.8.4. prāgudakpravanam¹, mentioned in KS 25.2 in connexion with yajñakāma and in MS 3.8.4 in connexion with the attainment of both the worlds; it appears^{also} in BhŚ 10.13.1, and ĀpŚ 10.20.1. ŚŚ 5.2.3 reproduces in essence the discussion of KS 25.3 and MS 3.8.4 (cf. also Caland, 107, n. on 5.2.3).

5.2.4 śuddha^o ... punye (mentioned also in KŚ 7.1.21, 25) presupposes AB 1.3.9 śuddham pūtam dīksayanti; śuddhapaksa may be associated with paurṇamāsī mentioned below (for Dīksā in paurṇamāsī / amāvāsyā, see BhŚ 10.2.9, ĀpŚ 10.15.2-4). samāpana ~ AB 1.3.22 avabhr̥tha, KB 7.3 sam sthā-, prasute, ĀŚ 4.2.6 udayanīyā.

5.3.1 aparāhne ~ KB 7.4 end; see also ŚB 3.1.2.1, ĀpŚ 10.12.1-2, BhŚ 10.7.10-11.

5.3.2 paurṇamāsīvikārah ~ ĀŚ 2.1.1 paurṇamāsenestīpaśusomā upadistāh. The sūtra implies that the injunctions specified

1. AB 1.14.5: north-east = aparājitā diś; ŚB 6.6.2.3f. north-east = quarter of gods and men, gate of heaven.

below in 5.3.3ff., rest on, and modify those mentioned in the Paurṇamāsī (i.e. Darśapūrṇamāsa) section of the text; those which are not specified here (e.g. ājyabhāgau), are to be understood also from the Paurṇamāsī section.

5.3.3 pañcadaśasāmidhenikā (~ KB 7.2, line 1) refers back to ŚŚ 1.4.7-10,13, the quotation of the pratīkas of fifteen sāmīdhenī verses.

The pratīkas of vārtraghṇau ājyabhāgau are quoted in ŚŚ 1.8.1: agnir vrtrāni jaṅghanat, tvam somāsi satpatir, ity ājyabhāgau vārtraghṇau paurṇamāsyām, to which ŚŚ 5.3.2 alludes (see also ŚŚ 1.16.12: paurṇamāsīvikāra ity ukte vārtraghṇau pratiyāt).

5.3.4 This presumably rests on KB 8.2 end: upāmsuhaviṣa etā iṣṭayo bhavanti dīkṣaṇīyāprāyaṇīyātithyopasadaḥ; for the term upāmsu, see n. on p.122f above. The verbatim quotation of the agni-viṣṇu havis verses (KB 7.2, line 6f. fourth pādas only ~ ā...ut speculations) appears in ŚŚ 2.4.3 (Anvārambhaṇīyā section).

5.3.5-6 virājau svīṣṭakṛtaḥ (5.3.5) refers back to ŚŚ 2.2.15 (Agnyādheya) where the pratīkas of the two virāj verses

are quoted: preddho agna, imo agna iti virājau svistakṛtaḥ (~ AB 1.6.5). nitye vā (5.3.6) points to the prakṛti (Darsāpūrṇamāsau) section of the text: 1.9.1-2 piprihi devān uśato yavistyā, agne yad adya viśo adhvarasya, two Triṣṭubh verses ~ KB 7.2, line 8 triṣṭubhau samyājye.

5.3.7-8 (7: upahūto 'yam yajamāno 'sya yajñasyāgura udrcam aśīyety, āśāste 'yam yajamāno 'sya yajñasyāgura udrcam aśīyety, āśāsta; ity āśisām sthāna ilāyām sūktavāke ca, prāk tārtīya-savanikyāḥ purolāśelāyāḥ. 8: na sūktavāke yajamānasya nāma grhnāti prāk savanīyāt.) The mantras upahūtaḥ...aśīya and āśāste 'yam...aśīya here refer back to the long idopāhvāna (ilopahūtā... etc.) and sūktavāka (...āśāste 'yam yajamānaḥ... etc.) mantras (cf. also Ānartīya) occurring in the Darsāpūrṇamāsau section (ŚŚ 1.10-12, 1.14-15). In view of the association of the terms upahūtā and ilā, and that of āśāste and sūktavāka in the mantras of the Darsāpūrṇamāsau section, the first mantra here may be read as: upahūto 'yam ... aśīya (so also in ĀŚ 4.2.8; the mantra is connected with Idā), and the second one as: āśāste 'yam ... aśīya (so also in ĀŚ 4.2.9; the mantra is related to Sūktavāka), in spite of Caland, 108, who takes the first mantra as: upahūto 'yam ...ity āśāste, and the second one as: ayam yajamānaḥ ... ity āśāste. The second āśāste (at the end of the second mantra) is clearly not included in the

mantra, but relates to the expression āśisām sthāne (ĀŚ 4.2.7 āśihsthāne; cf. also Ānartīya: āsāsta iti cāvasānārtham pathati).

'Until the third pressing', i.e. the end of the sacrifice, is seemingly based on the concept prasute (in KB 7.3), 'when the pressing-ceremony is over'; Caland, 108, n.1 on 5.3.7 '...why this restriction?' seems unnecessary.

na sūktavāke yajamānasya nāmagrhnāti (~ KB 7.2) restricts ŚŚ 1.14.17 ...asāv asāv iti nāmanī yajamānasyābhivyāhrtya; for the nāmagrahaṇa prohibition, cf. also BhŚ 10.9.2, VaitSū 11.17-20.

prāk savanīyāt, 'until the Animal sacrifice (śavanīyapaśu) on the pressing day' (cf. also Caland, 108), which indicates completion of the performance.

5.3.9 patnīsamyaājāntā ~ KB 8.2 end patnīsamyaājāntā dīkṣanīyā (mentioned also in ĀpŚ 10.4.7, BhŚ 10.3.7, MŚ 2.1.1.18, VaitSū. 11.8); ca indicates the close of the purnamāsī-vikāras.

5.4.1 adhvaryum anvārabhya ... yājamānam, 'the yajamāna should accompany (the audgrabhaṇa oblations offered by) the adhvaryu with the mantras...', gives more appropriate sense than (Caland, 108) 'having taken hold of the adhvaryu from behind...'; the sentence is clear and easily comprehensible, despite Caland (108, n.1 on 5.4.1): 'sentence ... clumsily

construed: yājamānam in the air !' (presumably overlooking
 Ānartīya: yājamānam etam, na hautram).

5.4.2 āhutir vā juhuyāt is apparently conditioned by
 a scribal misapprehension of KB 7.4, line 12ff. na hotavyā,
atiriktā āhutayah syuh, ... pratīkair anumantṛayeta...; or
 the injunction represents a specific Śāṅkhāyana preoccupation.¹

5.4.3-6 The concept ekadīksa is preoccupied with
 AB 1.1.12 ekā dīksā. 'Upasthāna to the three forms of Agni'
 (cf. AB dīksitavimita ~ āditya, KB agnim, etam abhidīks-,
 ĀŚ saṁcara ~ agni) continues the audgrabhaṇa notion occurring
 above. Upasthāna to various forms of Agni in Agnihotra is mentioned
 in ŚŚ 2.11-17, ĀŚ 2.5.1-10, KB 2.4-5; for āditya-upasthāna
 cf. BhŚ 4.1.11 - 4.4.3, JB 2.64, VaitSū 11.16, and for
 āhavanīya-upasthāna cf. JB 2.65, ĀpŚ 10.3.8; Caland's
 remark (109, n.1 on ŚŚ 5.4.4-6) 'contents...unknown from
 elsewhere, nor...clear...' seems incredible.

1. For a similar case where ŚŚ contradicts KB, cf. ŚŚ 2.15.12-13:
pūrva ājyabhāga = vārtraghna, or the verse agnim stomena
bodhaya..., while KB 1.4 prescribes the vārtraghna one only
 and refutes the agnim stomena... verse.

5.4.7 aparimitā dīkṣāḥ, 'infinite duration of consecration'

~ KB saṃtatih, aksitih. tāsām apavarge prāyaṇīyestih may be editorial.

ĀŚ 4. 1-2

4.1.1-2 The two sūtras dealing with the sequence¹ of performing Darśapūrṇamāsau etc., before the common ĀŚ-ŚŚ opening with the ṛtviḥ topic, seem to represent an editorial work based on a preoccupation with AB 1.1.12, speculation on the order of performing Darśapūrṇamāsau and Dīkṣā. Sūtra 1 alludes to the contents of the preceding chapters² of the ĀŚ. atha somena: heading of ĀŚ chapter 4ff. which deal with the Soma sacrifice; cf. Nārāyaṇa's comment: adhikārārthah.

4.1.2 ūrdhvaṃ darśapūrṇamāsābhyām, 'the performance of Soma immediately after Darśapūrṇamāsau', rests on AB 1.1.12; yathopapatti points to the order mentioned in 4.1.1; prāg api somenaike ~ ĀpŚ 10.2.3 agniṣṭomah prathamayajñah. For the mention of the order of performing Soma and other sacrifices, cf. also BhŚ 10.2.11-12, KŚ 7.1.1-2.

4.1.3-6 For the list of sixteen (i.e. four chief, each with ~~three~~ assistants) priests, cf. also ŚŚ 13.14.1 (Sattrā section),

1. Cf. Nārāyaṇa's commentary: karmanām anusthānakramam.

2. Chapter 1 Darśapūrṇamāsau, 2.1-14 Agnyādheya, Agnihotra, Piṇḍa-pitṛyajña, Anvārambhaṇīyā, and other special Iṣṭis, 2.15-20 Cāturmāsya, 3.1-9 Paśubandha, 3.10-14 Prāyaścittas in Agnyādheya and Agnihotra.

ĀpŚ 10.1.9, KŚ 7.1.7-9, VaitSū 11.2-3.

4.1.7 ahīna,¹ 'a sacrifice lasting several (two to twelve)² days.

4.1.8 istaprathamayaājñāh explains āhitāgnayah (cf. Nārāyaṇa: istaprathamayaājñā ity āhitāgniviśeṣanam). The term gr̥hapati⁰ conveys a double meaning here : Agni³ /the sacrificer (identified with Agni). Compare saptadaśa with AB 1.1.13-15 'seventeen kindling-verses'. tanmukhāh 'with the gr̥hapati as the chief priest' (Nārāyaṇa: gr̥hapatipradhānāh) ~ 4.1.11, 4.2.3 agnir mukham. A **birth**-image is apparent in the sūtra : āhitāgnayah (~ the notion 'grasp the divine'; noteworthy is the association of the terms āhitāgnayah ... dīksitvā⁴), 'birth of Agni (Gr̥hapati)'; samopyāgnīn 'from One Fire is produced

1. ete hīnaikāhaih is evidently a misprint in the Bibl.Ind. edition (the ASS edition reads 'hīnaikāhaih').

2. Cf. ŚŚ 11.1.3, Bollée, Sad Br, 62, n. on 2.10.3.

3. For Gr̥hapati=Agni cf. RV 1.12.6, 5.8.2 etc.; Gr̥hapati=Āditya in KB 27.5; Gr̥hapati = Agni Vāyu Āditya in AB 5.25.22.

4. The sacrificer as well as the officiating priests have to be consecrated before taking part in a Sattra, since the rite is performed for the common benefit of all the persons engaged in it (cf. ŚB 4.6.8.13 and 15 : 'What fire shall be produced therefrom, be that ours in common! What we shall gain by this sacrifice ... be that ours in common! In common be our good work!'); cf. also J. Gonda, Change and Cont., 316, n.4, for a discussion of the subject.

the multiple fires'; the double meaning of the term grhapati suggests transformation (i.e. rebirth) of the grhapati sacrificer into Grhapati Agni. sattrāṇi 'sacrificial sessions of more than twelve days' (cf. ŚŚ 11.1.4); āsate may be associated with the period of gestation (cf. AB 1.3.12 dhruvād yoner āste). Other generalities of the Sattras occur dispersedly in ĀŚ 7.1, 11.1-6, 12.8. The description of the Sattrā priests appears in the Sattrā section in the ŚŚ (13.14). The wording of ĀŚ 4.1.6-8 is almost identical with ŚŚ 13.14.1: āhitāgnaya istapṛathamaya jñā dīksitā grhapatisaptadaśāḥ sattram āsīran, hotā ... etc.; ŚŚ 13.14.4 mukhyah kuryāt parārthāni ~ ĀŚ tanmukhāḥ.

4.1.9-10 Further treatment of the theme (4.1.8:) 'distribution of fires' in sūtras 4.1.9-10 is clearly a later accretion. aistike tantre 'in treatises on Iṣṭi'; the reference is not clear; ĀŚ 1-2 (Nārāyaṇa mentions only Ch. 1) dealing with Iṣṭis, do not describe samāvāpa (4.1.9, or dīksanā, 4.1.10). Anuvṛtti of (4.1.9:) yathārtham abhidhānam aistike tantre is to be assumed in 4.1.10 dīksanādy anagnīnām (cf. also Nārāyaṇa); anagnīnām, 'of those who do not distribute the multiple fires'; the sūtra is based on a misunderstanding of 4.1.8: 'connexion of dīksā and āhitāgni, agnisamāvāpa', and may be ^{an} interpolation.

4.1.11-16 Unclear is the implication of these sūtras which are apparently inserted in the text in order to explain and extend 4.1.9-10; anuvṛtti of 4.1.10 dīkṣanādy anagnīnām and 4.1.9 yathārtham abhidhānam must be assumed in 4.1.11ff. (cf. ca in 4.1.11); connexion between 4.1.8 (ete...gr̥hapati-saptadaśāh...tanmukhāh) and 4.1.17 (ārseyāni gr̥hapateh pravāritvā-tmādīnām mukhyānām) is clearly recognized, if we ignore 4.1.9 as an enlargement upon 4.1.8, and 4.1.10-16 as additional.

Sūtra 11 refers forward to 4.2.3, the quotation of yājyā + anuvākya verses agnir mukham... (+ agnis ca...; ~ the role of Agni and Viṣṇu in Dīkṣā). Sūtra 12 'proffering of the (dīkṣita)daṇḍa to the dīkṣita' ~ TS 6.1.4.1. Sūtra 13 praiṣa ~ AB 1.2.1 etymology of isti from pra is-; for nivids containing various names of Agni, cf. ĀŚ 1.3.6, ŚŚ 1.4.18-20. Sūtra 14 ghṛtayājyā presumably alludes to KB 7.2, lines 6-8 haviṣo yājyā... ghṛtam ācaranyat. Sūtra 15 Kuhū: a devapatnī associated with Agni Gr̥hapati (mentioned in ĀŚ 1.10.4-8); the sūtra is presumably intended to correspond to ŚŚ 5.3.9 patnīsamajā^o. Sūtra 16, mention of nigada, the recitation of which follows that of the pravara in Darśapūrṇamāsau (cf. ĀŚ 1.3.6), seems to be inspired by 4.1.17-20 treatment of pravara; upahava-pratyupahava ~ KB 7.2, line 6f. upa vām..., prati vām..., and ĀŚ 4.2.8, ŚŚ 5.3.7 upahūtah... .

4.1.17-20 pravara, 'list of names of the ancient and venerable ṛṣi-ancestors';¹ the conception of 'the connexion of human and divine' is implicit in sūtra 17f.: 'pravara of Gr̥hapati (/sacrificer) and the priests'. 4.1.19 antar dhā- 'place something within, in between two',² i.e. interruption, intervention'; an-antarhitāh, 'the names which are not interrupted, i.e. which directly follow upon each other'. The notion ...sakṛt; āvartayed vā (4.1.19-20) occurs also in ĀpŚ 21.3.4 'pravara-recital of the samānagotras should be repeated, since different gotras intervene; or else, there should be one single recitation in spite of the intervention'.

A reference to the purificatory processes propounded in AB 1.3 may be observed in the second half of the sūtra 20: dravyānvayāh samskārah, '[at this point of the ceremony occur] the sacraments involving substances [such as āpah, navanīta, darbha, vāsas etc.]'; cf. Sāyana on AB 1.3: dīkṣitasya samskāra-viśeṣān..., ekam samskāram..., samskārantaram... etc.

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1. For rules on pravara recitation, see Darśapūrṇamāśau section of both the Sūtras: ĀŚ 1.3.1ff., ŚŚ 1.4.15ff.; speculation on vajamānasyārṣeyam occurs in KB 3.2 (Darśapūrṇamāśau); AB 7.25 (Rājasūya) mentions purohitappravara; for pravara prescription, cf. also KŚ 3.2.8-11, ĀpŚ 2.16.6-12; for a detailed discussion of the pravara ritual in the Brāhmaṇas and Sūtras, see J. Brough, Early Brahmanical System, 2ff.
 2. Cf. KB 7.3, line 13f. antar ā dhā-, AB 8.7.1 śākham antar dhā-, AV 5.28.8 antar dādhanā duritāni víśvā, etc. This use of antar dhā- is quite different from such usages as KS 22.13 antārhitā itá asaú lokāh, Nir. 12.11 rātrir ādityodaye 'ntardhīyate, AG 4.8.2 pātreṣu... darbhanāntarhīteṣu, Pāṇ. 1.4.28 antardhau yenādarśanam icchati, where the term implies 'concealment'.

4.1.21-23 The Ukhāsambharanīyā iṣṭi occurring here in the ĀŚ, is dealt with (with the mention of an alternative Samnivapanīyā iṣṭi, appropriate to more than one ceṣyamāṇa) in the KB and in the ŚŚ in a separate Agniciti section (KB 19.1ff., ŚŚ 9.22ff.). The iṣṭi precedes the dīkṣā in Agniciti (ŚŚ: at the end of Agniṣṭoma, KB: at the Caturviṃśa rite, i.e. an ekāha sacrifice performed on the second day of the Gavāmayana Sattrā). For speculations on the iṣṭi, its deities and puroḍāśa, see KB 19.1; the deities and the pratikas of the invitation and offering verses occurring here in the ĀŚ, appear in ŚŚ 9.22.1-7. The three Agnis (Agni Brahmanvat, Agni Kṣatravat, Agni Kṣatrabhrt — the three deities in Ukhāsambharanīyā) may be associated with 4.1.8 agnīn (samopya).

4.1.23-27 idamprabhrtikarmanām, 'of the actions beginning with this, i.e. Dīkṣāṇa' (Prayogadīpikā and Nārāyaṇa: 'beginning with Ukhāsambharanīyā'); for the notion of progressive quietness of speech from Dīkṣāṇa onwards, see also ĀpŚ 10.4.9-11, KŚ 7.2.29-30. 4.1.24 etat tv api purnamāsāt ~ ŚŚ 5.3.2 purnamāsīvikārah. Prāyanīyā and Somappravahana (mentioned in 4.1.25) are dealt with in ĀŚ 4.3 and 4.4 respectively; Agnipranayana (mentioned in 4.1.26) appears in 2.17.2-10 and 4.8.29, while Gharma (mentioned in 4.1.27) is treated in 4.6-7.

The portion of the Āś rests on AB 1.27: legend of vāc with the explanation of upāṁśutva from Somakraya onwards until Agnipraṇayana on the fast-day, and KB 9.1: episode of vāc explaining why vāc is used upāṁśu from Dīkṣā onwards until Agnipraṇayana.

4.2.1 dhāyye, 'the two extra verses inserted among the fifteen sāmīdhenīs'. For the pratīkas of eleven sāmīdhenīs, see Āś 1.2.7 (; 1.2.21f.: eleven → fifteen by repeating the first and the last verses thrice). The pratīkas of dhāyye are quoted in 2.1.26f. (two Gāyatrī verses), which, however, may be different from 4.2.1 (and also 2.1.33) dhāyye virājau.

The pratīkas of the vārtraghna ājyabhāgas (agnir vrtrāni... and tvam somāsi...) not occurring here, are quoted, as in the ŚŚ, in the Darśapūrṇamāsau section (Āś 1.5.29), and are referred to in Āś 2.1.1 paurṇamāsenestipaśusomā upadiṣṭāḥ.

4.2.2-5 While the three Agniciti havises (Vaiśvānara, Ādityāḥ, Sarasvatī/Aditi)¹ - besides the Agniṣṭomadīkṣā Agni-Viṣṇu

1. The pratīkas of the invitation and offering verses of the havis offered to Ādityāḥ only occur here; the verses for Vaiśvānara, Sarasvatī and Aditi are already given in Āś 2.15.2, 2.8.3, and 2.1.29 respectively.

havises (with verbatim quotation of the verses) - occur here in the Āś, the Agniciti havises appear in a separate Agniciti section in the KB and also in the ŚŚ.¹ The portion eta eva bhuvadvadbhyo bhuvanapatibhyo vā, appended to Āś 4.2.5, and not occurring in the other texts, seems to be additional.

The pratikas of the svistakṛt verses are already quoted in Āś 2.1.30 (Agnyādheya: predho agna ... , imo agne ... ~ AB) and also in 1.6.2,5 (Darsāpūrṇamāsau: piprihi devān ... , agne yad adya ... ~ KB), and do not reappear in the Dīkṣaṇīyā section of the text.

4.2.6 idamādi (also in 4.2.7), 'beginning with this, i.e. Dīkṣaṇa'; mārjana, 'cleansing' (cf. Nārāyaṇa: apa āsecayate), may be compared with AB 1.3.22f. the avabhr̥tha bath (cf. the mention of Udayanīyā, the concluding iṣṭi in Soma, in 4.2.6); na mārjana seems to have some obstetric connotation.

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1. KB 19.4: speculation on the number 'five' in connexion with the Dīkṣaṇīyā havises in Agniciti; ŚŚ 9.24.1-5: mention of three (Agni+Viṣṇu, Vaiśvānara, Ādityāḥ) or five (with the addition of Aditi and Sarasvatī) Dīkṣaṇīyā havises, and quotation of the pratikas for Ādityāḥ (RV 8.67.1 + 2.27.4, beside Āś: RV 2.27.4f.; the full verses for Agni+Viṣṇu occur in ŚŚ 2.4.3; the pratikas for Vaiśvānara appear in 2.5.3, for Aditi in 2.2.14, and for Sarasvatī in 2.4.4).

4.2.7-11 (4.2.7) āgūr āśihsthāne, '(from this point of the sacrifice onwards, at the Idā¹ and Sūktavāka,) instead of the normal intercession (āśihsthāne ~ end of 4.2.9 ity āśāste) (the following is uttered in the form of) the formula of approval (āgūh: the definition of the two mantras quoted in 4.2.8-9, both containing the word āgūrah)', read in the Bibl.Ind. edition, accords with Nārāyaṇa's commentary: yā āśiṣas tāsām sthāna āgūr nāma mantrah prayoktavyah and ŚŚ 5.3.7 āśiṣām sthāne, and is certainly preferable to āgūrāśihsthāne, '(the following is uttered at the Idā and Sūktavāka) in place of normal āgūh and āśih' (āgūh and āśih wrongly connected with the first and the second mantras respectively), occurring in the ASS edition (with the remark: °rāśih° iti pāthah ... yogyo 'pi vaidikasampradāyavirodhīti² mūle na niveśitah), and mentioned as a variant in the Bibl.Ind. edition. (4.2.8) upahūtah ... āśīya (iti tasminn upahūtah at the end of the mantra seems additional) ~ Idopāhvāna, and (4.2.9) āśāste ... āśīya ~ Sūktavāka (cf. also Nārāyaṇa; for the long Idopāhvāna and Sūktavāka mantras used in Darśapūrṇamāsau cf. ĀŚ 1.7.6-8 and 1.9). (4.2.10) na nāmādeśah restricts ĀŚ 1.9.5 asāv asāv ity ādiśya nāmanī ... etc. (4.2.11) prakṛtyā, 'in accordance with

1. Ilā, read in the ASS edition.

2. Inconceivable; ignores Nārāyaṇa; no comment offered.

the injunction given in the prakṛti section of the rite (, i.e. Darsāpūrṇamāsau)', refers to nāmādeśa mentioned in ĀŚ 1.9.5; Paśvidā offering (occurring on the pressing day, cf. Nārāyaṇa) ~ end of the ceremony.

4.2.12 saṁcara presupposes AB 1.3.12 dhruvād yoneh ... carati; for the concept 'saṁcara between the fires' see also ŚB 3.1.3.28, ĀpŚ 10.8.1-2, MŚ 2.1.2.30, BhŚ 10.5.6-7.

4.2.13-18 (4.2.13) dīkṣanādirātrisamkhyānena, 'counting the nights which follow consecration' apparently presupposes the maxim aparāhne dīkṣā. The notion aparimitāh occurs also in MŚ 2.1.3.19, BhŚ 10.2.10, KŚ 7.1.24, VaitSū 13.1, ĀpŚ 10.14.8 (ĀpŚ: 'until when the yajamāna is kṛśa').

For Saṁvatsaradīkṣā in Mahāvrata (4.2.14), cf. ŚŚ 16.20.10. (4.2.15) dīkṣāh = upasadaḥ = sutyāh (the terms are mentioned also in KB 7.3 end) in Dvādaśāha and Tāpaścita rites (kinds of Sattrā) ~ ŚŚ 10.1.2-4 (Dvādaśāha) twelve dīkṣās, twelve upasads, twelve sutyās, 13.25 (Kṣullakatāpaścita) four months each, 13.26 (Tāpaścita) one year each, 13.27 (Mahātāpaścita) three years each.

ĀŚ 4.2.16 'now the procedure of the ekāhas' introduces (cf. also Nārāyaṇa) the following sūtra: (4.2.17) 'one or three dīkṣās, three upasads, sutyā is the last day' (cf. also ĀpŚ 10.15.1) ~

ŚŚ 16.20.9: 'when the sutyā period is shortened, the duration of dīkṣā is lengthened'. 4.2.18 dīksānte rājakrayah is apparently editorial.

V

THE RELATIONSHIP OF THE TEXTS
IN THE LIGHT OF THE ABOVE
TRANSLATION AND NOTES

It is apparent from the above that the R̥gvedic Brāhmaṇas show the following arrangement of the Dīkṣā material:

AB		KB	
I		I	A vāg dīkṣā
	A agni-viṣṇu, sarvā devatāḥ, puroḍāśa, caru		B agni-viṣṇu, sarvā devatāḥ, puroḍāśa, aśarīrā prāṇadīkṣā
	B ekā dīkṣā		
II	C sāmīdhenī	II	C sāmīdhenī
(III)	D iṣṭi-āhuti		
	E garbha		
II	F ājyabhāga, havis, sviṣṭakṛt		D ājyabhāga, havis, sviṣṭakṛt
III	G dīkṣitavāda	III	E garbha
			F dīkṣitavāda - agni
			G havis-aśana, iṣṭi-āhuti, āditya

The three major preoccupations of the texts, the puroḍāśa, the mantras involved, and the metaphysical implications of dīkṣā, i.e. iṣṭi-āhuti and garbha, have been grouped in the above tabulation under the three broad divisions: I, II and III. The capital letters indicate the sequence of the topics found in the texts.

The two texts agree in having I and III (AB: part of III, i.e. dīkṣitavāda) as the initial and final topics, and in assigning a central position to the treatment of the ritual mantras. Detail of material exposes considerable difference between the two Brāhmaṇas in their mode of developing virtually identical themes. Despite this great divergence in detail between the two versions, a common basic structure is apparent which goes beyond mere chance-similarity due to identical subject-matter. A fundamental parallelism of the two Brāhmaṇa portions becomes evident from their preoccupations with essentially identical themes apparent in spite of the divergent lines of interpretation in their exposition. The common āgnāvaiṣṇava puroḍāśa passage is notably parallel in the two texts. The topics of the mantras in section II show same notions underlying the two Brāhmaṇa versions. The discussion of the sāmīdhenī verses (AB: saptadaśa ~ prajāpati, saṁvatsara, āyatana; KB: pañcadaśa ~ vajra) is preoccupied with

a fundamental concept of 'offering/procreation'. The notion vr̥trahan is prominent in both the texts in their treatment of ājyabhāgau (AB: pūrvam anījānah/ījānah, yajña upanam-; KB: vajra). Similarly, their havis topic (AB: agni-visnu ~ dīkṣāpālau, yajña ~ rūpasamrdh-, tristubh ~ sendriyatva; KB: tristubh ~ vajra ~ trih̥samrdh-, devā asurān nud-, ^orūpam) exposes a common theme: tristubh ~ strength, samrdh-, rūpa. The detailed discussion of the metres (~ kāmas and divine qualities) in the AB in connexion with the sviṣṭakṛt verses roots around a central theme (vīrya - seed - prajanana) which constitutes also the KB version of the sviṣṭakṛt topic (tristubh - balam, vīryam dhā-). The discussion of the dīkṣitavāda in the AB and the KB presupposes a common notion: satya, vicakṣana ~ cakṣus, vi paś- (~ Agni/Āditya). Speculations on the metaphysical implications of dīkṣā — the interconnected themes of iṣṭi-āhuti (AB: iṣṭi ~ pra iṣ-, āhūti, hotā bhavati; KB: havis ~ aśana, agnihotra ~ samtati, audgrabhaṇāni juhōti : anumantrayeta, āditya) and garbha (AB: abhiṣiñcana etc. purificatory processes; KB: devagarbha ~ āguḥ, nāmagrahaṇa) — are fundamental to the exposition of both the Brāhmaṇas.¹ Single concepts, like 'end of sacrifice' or 'darbha', also,

1. See also the section on the etymology above.

despite variant interpretations in the two texts, expose unitary preconception of the R̥gvedic Brāhmanas.

It is precisely because of the extent of the divergence that the two Brāhmanas present in developing the basic and common themes that it is difficult to admit that the common structure apparent in their exposition can have been superimposed editorially by imitation, borrowing or adaptation. If this common structure is fundamental, it may be possible to assume that the topics D iṣṭi-āhuti and E garbha are transposed in the AB (to a position between C and F, disturbing a basic and common mantra framework : C sāmīdhenī - F ājyabhāga, havis, sviṣṭakṛt) in order that they may be treated as an adjunct to I puroḍāśa, ekā dīksā, II sāmīdhenī (which involve a dual implication of offering/procreation), i.e. that the structure of the two Brāhmanas was originally identical, not merely similar.

The wording of the two Brāhmanas agrees closely in the āgnāvaiṣṇava puroḍāśa topic. The KB version, however, is appreciably more concise here than the AB:

AB

KB

1.1.1 agnir vai
devānām
avamo, viṣṇuḥ paramas,
tadantarena sarvā
anyā devatāḥ.

7.1, lines 4-7:

< 1.1.2 āgnāvaiṣṇavam
purolāśam nirvapanti
dikṣanīyam ekādaśakapālam.

< āgnāvaiṣṇavam ekādaśakapālam
purodāśam nirvapati,

1.1.3 sarvābhya evainam tad
devatābhyo 'nantarāyam
< nirvapanti.

|| agnir vai devānām avarārdhyo
viṣṇuḥ parārdhyas,

1.1.4 agnir vai sarvā devatā,
viṣṇuḥ sarvā devatāḥ.

|| tad yaś caiva devānām
avarārdhyo yaś ca parārdhyas
tābhyām evaitat
sarvā devatāḥ

1.1.5 ete vai yajñasyāntye
tanvau yad agniś ca
viṣṇuś ca,

|| parigrhya salokatām āpnoti.

< tad yad āgnāvaiṣṇavam
purolāśam nirvapanti,

|| antata eva tad devān
rdhnuvanti.

| = premises concerning agni-viṣṇu (belonging to the lower and upper extremes).

|| = corollaries concerning sarvā devatāḥ.

< = conditions concerning purodāśa.

|| = expressions concerning the concept rdh- / pari grh-.

A compact literary style in comparison with the AB is also apparent in the KB discussions of the *sāmidhenī*, *ājyabhāga* and *sviṣṭakṛt* verses. This laconic style of the KB has conceivably led scholars¹ to conclude that the KB condenses, and is, therefore, later than the AB. The evidence of the *Dīkṣā* section, however, clearly shows that while the same themes are treated in the AB and the KB in great and less details respectively, there is as little scope for inferring that the AB simply expands the KB or a prototype of the KB, as for the thesis that the KB epitomizes the AB or an archetype of the AB. Textually related material such as AB 1.1.1-5: ... nirvapanti / KB 7.1, lines 4-7: ... nirvapati etc. (and also the passages examined by Löbbecke) will represent independent use of different recensions of the same text; for in cases like ... nirvapanti / ... nirvapati there can be no question of later accretion; it is unlikely that a fundamental principle of diffuseness / brevity of style should have been abandoned after being firmly established.

It would again be implausible to believe (with Renou, Keith and others)² that the KB is merely a reproduction,

1. See the introductory section above for the views.

2. Cf. the histories of literature. For the views see the introductory section above.

an extension of the AB. The elaborate discussion of the nāmagrahaṇa restriction in the KB (7.2-3) beside the mention of na abhyāśrāvayeyuh in AB 1.3.14 would tend to suggest independent treatment of the same matter in the two texts rather than to indicate an extension of the AB in the KB, for there remains the equal possibility that the brief expression in the AB is only a reference to the long discussion appearing in the KB.

Thus the examination of one important and apparently integral section of the texts fails to elicit positive confirmation of the standard view that the KB condenses and extends the AB. The same conclusion is imposed by a consideration of a further argument advanced by the standard authorities¹ that the more definitely systematic and more perfectly arranged KB is younger than the AB.² Lōbbecke (followed by Keith) tended to ascribe a late date (~ the Pūrvamīmāṃsā system) to the KB from the extensive philosophical speculations of the text. It is, however,

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1. Weber, Goldstücker, Max Müller, Keith, Renou (Ved.Ind.). Lōbbecke held a contrary view: the AB is more logical and ritually more complete than the KB. See the introduction above for different views.
 2. Cf. also Macdonell, Hist.Sk.Lit., 206, who did not believe that the argument could be borne out by a comparison of the linguistic data of the two texts.

apparent that mystic interpretations are fundamental to the Dīkṣā section of both the Brāhmaṇas.¹ Similar esoteric discussions occurring in the KB appear also in various parts of the AB (e.g. the Agnihotra - Prāṇa - Āditya speculation in the Agnihotra section of the AB is close to the Prāṇa - Agnihotra discussion of KB 7.3).

Although the common and closely corresponding āgnāvaiṣṇava puroḍāśa passage and the extent of divergent interpretations on basically identical themes occurring in the two texts tend to indicate independent parallel development of the two RV Brāhmaṇa versions from different recensions of a unitary remote source, the details of the material in the sequence of the stages of development leave some points from which one cannot but postulate interaction between the two texts in their process of formulation.

The opening of the KB (7.1, lines 1-4 vāg dīkṣā ... dhatte) clearly presupposes a developed KB chapter as well as the AB section. A reference to AB 1.6.6 rta, satya -vāda = dīkṣā, 1.2.3 āhūti = āhuti (and also to KB 7.4 anumantrana ~ āhuti)

1. Cf. also the views of Roth and Max Müller.

may be found in the expression vāg dīksā. ubhayatah points to the observation antye tanvau ... antatah in AB 1.1.1-5 (and to KB 7.1, line 5f. avarārdhyah ... parārdhyah). It may be suggested that this introductory paragraph in the KB (containing speculation on dīksā, dīksitah) is a recast of the phrase dīksanīyam in AB 1.1.2 (...purolāśam nirvapanti dīksanīyam...) not occurring in the KB sentence.

The notion pūrvo dīks- appears as an explanation of purodāśa in KB 7.1, line 6f. saṃ su-, pūrvo dīks- ~ devatāh pari grh-, which extends the basic and common purodāśa discussion (AB 1.1.1-5 : KB 7.1, lines 4-6). The AB applies the notion to the topic garbha: 1.3.21 samsava, pūrvadīksin~yajña devatāh pari grh-; this cannot be reconciled with AB 1.4.1ff. pūrvam yaj- ~ nādr̥tyam, and we must assume that AB 1.3.21 is compensating for the KB addition to the basic purodāśa passage. The notion of the conflict of pūrvadīksin and aparadīksin in AB 1.3.21 (it may be noted that aparadīksin is not mentioned in KB 7.1) presumably follows from KB 7.3, lines 12-14, the discussion of the struggle of the devas and asuras in connexion with the Prāṇa-Agnihotra offering.

The explicit identification dīksita = havis in the KB (7.3, line 10 havir esa bhavati yad dīksate) represents an extension of the tacitly suggested connexion of the garbha

and an oblation appearing in the AB (cf. an image of garbha in the treatment of puroḍāśa; caru offering ~ prajanana; abhyañjana of the dīkṣamāṇa=garbha, suggesting abhighāraṇa of ghee on an oblation). KB 7.3, line 10 anavattasya haviṣaḥ reflects the AB (1.1.6f.) discussion of puroḍāśa-vibhakti, an addition to the common AB-KB puroḍāśa passage.

The kāma notion fundamental to the KB 7.1 puroḍāśa (sarvān kāmān pari grh- ~ sarvā devatāḥ pari grh-) and 7.4 āditya (sarvakāmāpti ~ etam abhi dīks-) topics, and the loka concept explicit only in the KB version of the puroḍāśa passage (salokatā ~ devatāḥ pari grh-), are applied to the AB discussion of the sviṣṭakṛt material (1.5.1 - 1.6.5 : various kāmas; ekaviṃśā lokāḥ ... lokān rohati, svarge loke pratitisthati, loke virājati, salokatām aśnute). It is also probable that the concept 'five' (pañkti, pañcavīrya) in the AB sviṣṭakṛt passage derives from the basic speculation occurring in the KB: (7.4) 'dīkṣā of the five internal deities : the five audgrabhaṇa āhutis'.

While the AB (1.6.11) presents the concept 'śraddhā ~ the visual faculty (of the newly born dīkṣita)' in the vicakṣanavatī vāc ~ cakṣus, vi paś- topic common to AB-KB, the KB adapts the notion to the context of aksitih (7.4, line 18f. śraddhā sakṛdistasyāksitih, yah śraddadhāno yajate tasyestam

na ksīyate). The expression āpo 'ksitih, adhyātman (KB 7.4, line 19f.) is apparently preoccupied with the theme payah ~ prajanana (AB 1.1.10), āpah ~ retah (AB 1.3.3).

The above evidence tends to show interdependence of the two RV Brāhmaṇa versions. We are left here to conclude that there was parallel and reciprocal development of the dīkṣā material in the two Rgvedic Brāhmaṇas on the basis of some earlier source literary or otherwise; and from the indication of this basic and important chapter of Agniṣṭomadīkṣā we may hold tentatively that the relationship of the two Brāhmaṇas as a whole is primarily of this type.

The notion of 'offering/grasping' (~ ascent, descent) is fundamental also to the Yajurvedic accounts of the Agniṣṭomadīkṣā material.¹ The following arrangement of the Agniṣṭomadīkṣā section in the ŚB (3.1.1 - 3.2.2) will give some indication of the treatment of the matter in the Yajurvedic Brāhmaṇas:

1. See the section on the etymology above for a discussion.

- 3.1.1-12: devayajana, prācīnavamśa, dīkṣitavimita.
- 3.1.2.1: aparāhṇa, vrata.
- 3.1.2.2-21: shaving, cutting of nails, bathing
etc. purifications, dressing.
- 3.1.3.1-6: āgnāvaiṣṇava puroḍāśa, caru, sāmīdhenī,
upāmsu, patnīsamyaṅja.
- 3.1.3.7-28: abhyañjana, āñjana, darbhapavitra,
muṣṭī, saṃcara.
- 3.1.4.1-23: audgrabhaṇa.
- 3.2.1.1-31: kṛṣṇājina, mauñjī, vāsas.
- 3.2.1.32-35: dīkṣitadāṇḍa.
- 3.2.1.36 - 3.2.2.30: restraining of speech before sunrise,
release after sunset, descent of the sun,
concluding bath, amānuṣī vāc: dīkṣita =
dhīkṣita.

The basic āgnāvaiṣṇava puroḍāśa material in the RV and the YV Brāhmaṇas is demonstrably parallel, while the same themes dīkṣita=garbha, sāmīdhenī~procreation, and dīkṣitavāda appear with different explanations in both the sources. The purificatory processes (āpaḥ, abhyañjana, āñjana etc.) occurring in the AB and the YV texts, and the exposition of the audgrabhaṇa oblations and the concept dīkṣita=havis in the KB and the YV versions

(see the notes above for some details), despite variant speculations, show correspondence of the two traditions in their preoccupation with the dīkṣā material. Symbolic explanations of dīkṣā — the preparation of the dīkṣamāṇa for the offering and divine communion — appreciably form the common basis of the Ṛgvedic-Yajurvedic material. The Ṛgvedic tradition develops the metaphysical explanations with the insertion of the ritual mantras (ājyabhāga, havis, sviṣṭakṛt), while the Yajurvedic tradition expands the details of the sequence of events in the actual performance of the offering, with the insertion of the formulas such as those in connexion with the audgrabhaṇa oblations offered to Intention + Impulse etc.

Detailed comparison of the Ṛgvedic-Yajurvedic material will possibly disclose that the two genres are in liaison in their treatment of Agniṣṭomadīkṣā; some of the ṚV dichotomies presuppose YV distinctions as well as vice versa, i.e., the relationship of the ṚV-YV versions resembles that of the two ṚV Brāhmaṇas.

The Agniṣṭomadīkṣā section of the RV Śrautasūtras effectively destroys preconceived ideas of the nature of the genre. In technical details of ritual it neither attempts completeness and cohesion nor limits itself to supplementation of any known Brāhmaṇa; it neither provides an adequate manual for the hotṛ nor limits itself to the affairs of the hotṛ.

In view of L. Renou's¹ suggestion that ŚŚ continues the KB which systematizes the AB, and that ĀŚ, of independent origin, has been assimilated to the AB - KB - ŚŚ tradition, the high degree of structural accord between ŚŚ and ĀŚ is striking. If we disregard ĀŚ 4.1.1f. and 4.2.18 as presenting editorial linking material, both the Sūtras open with the topics ṛtvijaḥ and ahīna, treat sāmīdhenī and havis in succession ignoring ājyabhāgau, then āgur and nāmagrahaṇa, and close with the topics aparimitā dīkṣāḥ and ekadīkṣa (ŚŚ) / ekāha, ekā (ĀŚ). Considering the drastic divergence in subject-matter and phraseology otherwise found in the two texts, this state of affairs is unexpected, and is strongly reminiscent of the situation obtained in the Rgvedic Brāhmaṇas.

1. Ét. Véd., 37ff.

It may be that in the Śrautasūtras, as in the Brāhmaṇas, the structure was predetermined. In both cases it has seemed implausible to infer that such a measure of structural accord could have been superimposed upon such diversity. The common basic theme of regeneration and communion which will have determined the AB-KB structure can scarcely have been the causal factor in the case of the Śrautasūtras. For here the intention to produce R̥gvedic manuals has resulted in something akin to the pratyakṣam dīkṣā envisaged in MS 1.9.8 ; there has been no attempt to treat abstract matters such as puroḍāśa ~ garbha or yajñagrahṇa, while libations (audgrabhṇa, ŚŚ) in which the hotṛ has no hand, and distributions (samāvāpa, ĀŚ) attributed to the mass of priests including the hotṛ, are clearly described. The Śrautasūtra structure, however, accords essentially with the AB-KB structure, so it must be assumed that the former derives from the latter. Irrelevant as it may seem in the context of the subject-matter of the Śrautasūtras, in their main structure may be observed a reflection of the three major preoccupations of the Brāhmaṇas: I material deriving from the concept yajñam, devatāḥ pari grh-, II the section dealing with

the mantras of the Dīkṣanīyā iṣṭi, III a collection of material deriving from the concepts garbha and iṣṭi-āhuti. The structure of the R̥gvedic Brāhmaṇa and Śrautasūtra text-portions may be described in the form of the following tabulation:

AB	KB	ŚŚ	ĀŚ
I agni - viṣṇu, sarvā devatāḥ, puroḍāśā, ghṛta-caru, darśapūṇamāsau, ekā dikṣā.	I vāg dikṣā, agni - viṣṇu, sarvā devatāḥ, puroḍāśā, śarīrā prāṇadikṣā.	I ṛtvijaḥ, daivaḥ, upēṃsu- and uccair- vāda, sarvāṇ, āditya - agni, candraṃas - vāyu - prejāpati - ṛtaveḥ, five divine qualities, a-hīna; devayajana; dikṣā - aparāṇa, agni - viṣṇu, paurṇamāsī.	I darśapūṇamāsau, ṛtvijaḥ, ahinaikāṇa, āhitaḥgni - iṣṭaparathamayajña; sattra - agnisamāvāpa [~ garbha]; dikṣaṇa, āṇṣeya - pravara; dravyānvayāḥ saṃskārāḥ, agniciti, ukhāsasambharanīyā [~ garbha]; śanairvāda, paurṇamāsī etc.
II sāmidhenī,	II sāmidhenī,	II sāmidhenī, havis, sviṣṭakṛt.	II sāmidhenī; agni - viṣṇu [~ devatā]; havis.
(III) iṣṭi-ānūti, garbha,			
II ājyabhāga, havis, sviṣṭakṛt.			
III dikṣitavāda.	III garbha - āgaur - nāmagrahaṇa, patnīvācana, dikṣitavāda - agni, havis - aśana, agninoṭra - santati, iṣṭi-ānūti, sakṛdiṣṭasyāksitiḥ, āditya - aparāṇa.	III āgaur - nāmagrahaṇa, patnīsamvāja [~ garbha]; audagrahaṇa - ānūti, upasthāna, ekadikṣa - aparinītā dikṣāḥ [~ iṣṭi-ānūti].	III a-mārjana, āgaur - nāmagrahaṇa, saṃcāra [~ garbha]; aparinītā dikṣāḥ; saṃvatsara [~ garbha], ekāṇa, ekā [~ iṣṭi-ānūti].

It seems therefore hazardous to postulate with L. Renou an unattested source for the $\bar{A}\acute{S}$ distinct from AB-KB, any more than for the $\acute{S}\acute{S}$ which shows similar structural affinity with these and comparable divergence in detail from them.

Dependence on the Brāhmaṇa account is clear in the case of the $\acute{S}\acute{S}$ where the opening sarvān ... daivah ... ādityah ... agnih ... °a-hīna° supplies a necessary train of thought which may be defined as an intermediate stage, a link between the opening of the AB-KB (agni-viṣṇu, sarvā devatāḥ, yajña/dīksā) and that of the $\bar{A}\acute{S}$ (rtvijah ... ahīnaikāha ... istaprathamayajñā grhapatisaptadaśāḥ). The topics aprāhṇa, sāmīdhenī, havis,¹ āgur-nāmagrahaṇa, patnīsaṃyāja (~ KB 7.3 beg. na vede patnīm ... etc.), audgrabhaṇa-āhuti, aparimitā (~ KB saṃtati, aksiti) resume KB specifically, while prajāpati - sadasya - rtavaḥ, bharga etc. qualities, yajñakāma - brahmavarcaśakāma, devayajana - upasthāna, śuddha - puṇya recall the AB discussions of prajāpati - āyatana - rtavaḥ, divine qualities ~ kāmas, dīkṣitavimita = yoni, śuddhaḥ, pūtaḥ (in connexion with darbha); paurṇamāsī and ekadīkṣa clearly reflect AB darśapūrṇamāsābhyām ... ekā dīksā; the topics

1. Same havis-verses quoted in KB- $\acute{S}\acute{S}$.

apaḥ - āditya - samāpana, agni-viṣṇu, sviṣṭakṛt and the notion 'five' implicit in the japamantra represent both AB-KB.

The structure of the ŚŚ is close to that of the KB in respect of common material (cf. I KB vāg dīkṣā / ŚŚ upāṁśu, uccair - vāda, KB agni-viṣṇu, sarvā devatāḥ / ŚŚ agni-āditya, sarvān, daivāḥ, agni-viṣṇu; II KB-ŚŚ the ritual mantras; III KB-ŚŚ āgur - nāmagrahaṇa - patnīsaṃyāja, audgrabhaṇa-āhuti, KB saṃtati, akṣiti / ŚŚ aparimitā, KB agni-āditya / ŚŚ upasthāna to āhavanīya-gārhapatya-dakṣiṇa fires), as against the AB, but the processes which led to the various correspondences and divergences remain inscrutable.

Preoccupation with the AB-KB material is apparent also in the exposition of the ĀŚ: darśapūrṇamāsau - purnamāsī - ekāha/ekā, dravyānvayāḥ saṃskārāḥ, sattrāṇy āsate - saṃcara - a-mārjana - saṃvatsara depict the AB topics of darśapūrṇamāsau ... ekā dīkṣā, sacraments in connexion with the regeneration of the sacrificer, dīkṣitavimita = yoni ~ āste ca carati ca, saṃvatsara (of gestation) ~ prajāpati, and same āgnāvaiṣṇava havis verses appear in the AB and the ĀŚ; the injunctions in connexion with the Ukhāsaṃbharanīyā iṣṭi, agniciti-havis, āgur-nāmagrahaṇa, dīkṣā ~ upasad ~ sutyā show specific acquaintance with the

KB (\rightarrow ŚŚ) material, and the topics sāmīdhenī - dhāyīye (i.e. 15+2 = 17 verses), agni-viṣṇu, udayanīyā (end of sacrifice) indicate preoccupation with the elements of both the Brāhmaṇas.

The sequence of the component portions of the ĀŚ, however, is not so obviously based on the AB. The structure tends to combine those of the AB and the KB rather than to follow either one: cf. especially the duplication of the topic garbha in I and III (I dravyānvayāḥ saṃskārāḥ ~ AB, agniciti - ukhāsaṃbharanīyā ~ KB, III a-mārjana - saṃcara - saṃvatsara ~ AB, āgaur - nāmagrahaṇa ~ KB; I śanairvāda ~ AB-KB).

The opening of the ĀŚ (the ṛtviḥ material) reproduces a modification of the matters (agni-viṣṇu, sarvā devatāḥ / sarvān, daivāḥ etc.) occurring in the AB - KB \rightarrow ŚŚ.

The sūtra dīkṣanādirātrisamkhyānena ... apparently points to the conception aparāhṇe dīkṣā (KB \rightarrow ŚŚ). The accounts of the Sattrā priests, Ukhāsaṃbharanīyā iṣṭi, Agniciti-havises and duration of Dīkṣā in Ahīna, Sattrā and Ekāha rites in the Agniṣṭomadīkṣā section of the ĀŚ, beside their treatment in the ŚŚ in individual sections dealing with the specific rites, tend to indicate a composite nature of the ĀŚ which gives the impression of combining all the Dīkṣā details in one section. Parallel notions occurring in the two Sūtras, such as ŚŚ devayajana, upasthāna / ĀŚ saṃcara,

ŚŚ samāpana / ĀŚ udayanīyā, ŚŚ ekadīkṣa / ĀŚ ekāha, ekā, clearly rest on the AB-KB speculations. Only a very small portion of the ĀŚ is comparable in phraseology with the ŚŚ (e.g. the topic āgur-nāmagrahaṇa and the notion aparimitā dīkṣāḥ). Nevertheless, if the equations of subject-matter are made, despite certain connexions¹ which must remain uncertain, the presentation of the ĀŚ can be shown to combine and adapt the topics found in AB-KB-ŚŚ.

Appearance of similar material in the R̥gvedic and Yajurvedic Śrautasūtras (YV Sūtras ~ ŚŚ-ĀŚ: list of the ṛtvijes, duration of dīkṣā; YV Sūtras ~ ŚŚ: ṛtvigvaraṇa, japa-praśna, devayajana, aparāhṇa, patnīsaṃyāja, audgrabhaṇa, upasthāna; YV Sūtras ~ ĀŚ: sequence of performing Darśapūrṇamāsau and Soma, pravara formula, progressive quietness in recitation, saṃcara) indicates correspondence of the two traditions. Treatment of the topics devayajana, aparāhṇa, patnīsaṃyāja, audgrabhaṇa and upasthāna in the ŚŚ shows acquaintance of the Sūtra with the discussions of the respective subjects occurring

1. E.g. aupavasathya and AB-ĀŚ 'saṃvatsara of gestation', gharma and AB ghr̥ta, samāvāpa and AB-KB nir vap-.

in the YV Brāhmaṇas; the ĀŚ follows the ŚB in one single topic, saṃcara. The implication of the phrase ārseyān vṛnīte in the ŚŚ is close to the speculation of the TS passage, the earliest¹ exposition of the matter, while the ĀŚ mentions the stereotyped pravara formula (ārseyāni pravāritvā) common to the Sūtras.

1. Cf. J. Brough, op.cit., 14.

Summary

The internal evidence of the Agniṣṭomadīkṣā section of the two Ṛgvedic Brāhmaṇas forces us to exclude the possibility that the KB reproduces the AB in a compact and systematic literary style, or extends it with more mystic interpretations. A basic and common structure apparent in the exposition of the two texts, and their preoccupations with essentially identical themes display a fundamental parallelism between the two Brāhmaṇa versions.

Cases of divergent speculations on development of virtually identical subject-matter could suggest independent parallel development of the two texts from a unitary remote source. Details of material, however, leave some points which convincingly show interdependence of the two ṚV Brāhmaṇas in their stages of development, and we must conclude that the two Brāhmaṇa versions developed side by side.

Despite considerable diversity in subject-matter and phraseology, the Ṛgvedic Śrautasūtras present in their Dīkṣā chapter a great measure of structural affinity, strongly

reminiscent of the R̥gvedic Brāhmaṇas. Although the Śrautasūtras basically deal with the practical elements of Dīkṣā, a reflection of the major preoccupations of the Brāhmaṇas becomes apparent in their main structure, and we are justified in assuming that the structure of the Śrautasūtras derives essentially from that of the Brāhmaṇas. While dependence on the Brāhmaṇas becomes evident in the treatment of both the Śrautasūtras, the ŚŚ presents an account more closely related to the preoccupations of the Brāhmaṇas; this may be defined as an intermediate stage between the AB-KB and the ĀŚ. The ĀŚ on the other hand tends to combine and adapt matters occurring in the AB-KB-ŚŚ.

B I B L I O G R A P H Y

A. TEXT-EDITIONS AND TRANSLATIONS

a. R̥gvedic Brāhmaṇas and Śrautasūtras

Aitareya Brāhmaṇa

1. The Aitareya Brahmanam of the Rigveda, ed. and transl. by M. Haug, vol.I Sanskrit text, with preface, introductory essay, and a map of the sacrificial compound at the Soma sacrifice, vol.II translation with notes, Bombay, 1863.
2. Das Aitareya Brāhmaṇa mit Auszügen aus dem Commentare von Sāyaṇācārya und anderen Beilagen, ed. by Th. Aufrecht, Bonn, 1879.
3. Aitareya Brāhmaṇam with the commentary of Sāyaṇācārya, 2 parts, ed. by K. Sastri Agase, ASS 32, Poona, 1896.
4. The Aitareya Brāhmaṇa of the R̥g-Veda with the commentary of Sāyaṇācārya, 4 vols., ed. by S. Samasrami, Bibl.Ind., Calcutta, 1895 - 1906.
5. Aitareya Brāhmaṇam with the commentary of Sāyaṇācārya, ed.

by V. S. Panasikara and K. B. Gore, Nirṇaya Sāgara Press,
Bombay, 1911.

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and S. K. Pillai (vol.3 adhs. 26-32), Trivandrum,
1942 - 55 - in progress.
7. Rigveda Brahmanas : The Aitareya and Kausītaki Brahmanas
of the Rigveda, transl. by A. B. Keith, HOS 25, Cambridge,
Massachusetts, 1920.

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G. Sastri Gokhale, ASS. 81, Poona, 1917.
3. Āśvalāyana Śrautasūtra with the commentary of Siddhāntin,
ed. by M. D. Sastri, Benares, 1938. [Only ch. 1 seems to
have appeared.]
4. Prayogadīpikā of the Āśvalāyana Śrautasūtra by Mañcanācāryabhaṭṭa,
ed. by S. N. Upādhyāya, Benares, 1907.
5. ' L'Agniṣṭoma, d'après le Śrautasūtra d'Āśvalāyana', [French transl.
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AITAREYA BRAHMANA.

1 Agnir vai devānām avamo Vishṇuḥ paramas, tada-
ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-
vapanti dikṣhaṇīyam ekādaśakapālam 3 sarvābhyā evainam
tad devatābhyo 'nantarāyam nirvapanty 4 Agnir vai sarvā
devatā, Vishṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvan
yad Agniḥ ca Vishṇuḥ ca. tad yad āgnāvaishṇavam puro-
lāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
āhur: yad ekādaśakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kai-
nayos tatra kṛiptiḥ kā vibhaktir ity 7 ashtākapāla āgneyo,
'shtāksharā vai gāyatrī, gāyātram Agneḥ chandas; trikapālo
vaishṇavas, trir hīdam Vishṇur vyakramata: sainayos ta-
tra kṛiptiḥ sāvibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
shṭhito manyetā 9 syām vāva sa nā pratitishṭhati yo na pra-
titishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās
te puṣas, tan mithunam: mithunenaivainam tat prajāyā
paṣubhiḥ prajanayati prajātyai 11 prajāyate prajāyā paṣu-
bhir ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato
yo darsapūrṇamāsābhyāṃ yajata. āmāvāsyena vā haviṣhe-
shṭvā paurṇamāseṇa vā tasmin eva haviṣhi tasmin barhi-
shi dikṣhetaiṣho ekā dikṣhā 13 sapṭadaśa sāmīdhenīr anu-
brūyāt 14 sapṭadaśo vai Prajāpatir: dvādaśa māsāḥ pañca-
rtayo hemantaṣiṣirayoh samāseṇa. tāvān samvatsaraḥ, sam-
vatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti
ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ prai-
 sham aichan. yad ishtibhiḥ praisham aichans, tad ishtinām
 ishtitvam. tam anuvindann 2 anuvittayajño rādhnōti ya
 evaṃ vedā 3 hūṭayo vai nāmaitā yad āhūtaya, etābhir vai
 devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūta-
 yaḥ khalu vai tā nāma yābhir devā yajamānasya havam
 āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta
 u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:
 yad anyo juhōty, atha .yo 'nu cāha yajati ca kasmāt tam
 hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam
 devatā amum āvāhannum āvāhety āvāhayati, tad eva hotur
 hotritvam 7 hotā bhavati, hotety enam ācakshate ya evaṃ
 veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbham kurvanti yaṃ dīksha-
 yanty 2 adbhīr abhishiñcanti 3 reto vā āpaḥ, saretasam evai-
 nam tat kṛtvā dīkshayanti 4 navanītenābhyañjanty 5 ājyam
 vai devānām, surabhi ghṛitam manushyānām, āyutam pitṛi-
 nām, navanītam garbhānām. tad yaṃ navanītenābhyañjanti,
 svenaivainam tad bhāgadhēyena samardhayanty 6 āñjanty
 enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-
 nam tat kṛtvā dīkshayanty 8 ekaviṃṣatyā darbhapīñjūlaiḥ
 pāvayanti 9 suddhām evainam tat pūtam dīkshayanti 10 dī-
 kshitavimitam prapādayanti 11 yonir vā eśā dīkshitasya
 yad dīkshitavimitam, yonim evainam tat svām prapādayanti
 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
 vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād
 dīkshitam nānyatra dīkshitavimitād ādityo 'bhyudiyād vā-
 bhyastamiyād vāpi vābhyāṣṛāvācyeyur 15 vāsasā prorṇuvanty
 16 ulbam vā etad dīkshitasya yad vāsa, ulbenaivainam tat
 prorṇuvanti 17 kṛṣṇāñjinam uttaram bhavaty 18 uttaram vā
 ulbāj jarāyu, jarāyunaivainam tat prorṇuvanti 19 mushṭi ku-
 rute 20 mushṭi vai kṛtvā garbho 'ntaḥ śete, mushṭi kṛtvā

kumāro jāyate. tad yan mushṭī kurute, yajñam caiva tat sarvāṣ ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadīkshīṇaḥ samsavo 'sti, parigrīhīto vā etasya yajñāḥ, parigrīhītā devatā, naitasyārtir asty aparadīkshīṇa eva yathā tathety 22 unmucya kṛishṇājīnam avabhṛitham abliyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || ३ ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish tvā vāyam iti, yaḥ pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nādrityam 6 agnir vṛitrāṇi jāṅghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā csha hanti yaḥ yajña upanamati, tasmād vārtraghnāv eva kartavyān 8 agnir mukham prathamo devatānām, agniḥ ca vishṇo tapa uttamam maha ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadaty 10 Agniḥ ca ha vai Vishṇuḥ ca devānām dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishṇavaḥ havir bhavati yau dīkshāyā īṣāte tau prītau dīkshām prayachatām, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || ४ ||

1 Gāyatryau svishṭakṛitāḥ samyājyē kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasam gāyatrī 3 tejasvī brahmavarcasī bhavati ya evam vidvān gāyatryau kuruta 4 ushṇihāv āyushkāmāḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evam vidvān ushṇihau kurute 7 'nushṭubhau svargakāmāḥ kurvīta 8 dvayor vā anusṭubhoḥ catuṣṣhasṭir

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-
viṃśatyaivemāṇi lokān rohati, svarga eva loke catuḥśhasṭi-
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyau śrīkāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihatī 12 śrīyam eva yaśa ātman
dhatte ya evaṃ vidvā n bṛihatyau kurute 13 pañktī yajñakā-
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ
kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvān trishṭubhau kurute 19 ja-
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvān jagatyau kurute 22 virājāv annādyā-
kāmaḥ kurvīta 23 namaḥ vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virāṭtvam 25 vi sveshu rājati, śreshṭhaḥ svānām
bhavati ya evaṃ veda || 5 || ॥

1 Atho pañcavīryam vā etae chando yad virād 2 yat
tripadā tenoshṇihāgāyatriyau, yad asyā ekādaśāksharāṇi
padāni tena trishṭub, yat trayastriṃśadaksharā tenānushṭum.
na vā ekenākshareṇa chandānsī viyanti na dvābhyām. yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
ddhe, sarveshām chandasām vīryam aśnute, sarveshām cha-
ndasām sāyujyam sarūpatām salokatām aśnute, 'nnādo 'ma-
patir bhavaty, aśnute prajāyānnādyam ya evaṃ vidvān virā-
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 rītam vāva dīkshā satyam dīkshā, ta-
smād dīkshitaṇa satyam eva vaditavyam 7 atho khalv āhur:
ko 'rhati manushyaḥ sarvaṃ satyam vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakshaṇa-
vatīm vācam vadee 9 cakshur vai vicakshaṇam, vi hy enena
paśyatīty 10 etad dha vai manushyeshu satyam nihitam yae
cakshus 11 tasmād ācakshaṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsya śrad dadhati. yady u vai svayam paśyati, na bahūnām canānyeshām śrad dadhāti 12 tasmād vicakṣha-
navatīm eva vācam vadet, satyottarā haivāsya vāg uditā
bhavati bhavati || 6 || ॥

Iti prathamapañcīkāyām prathamo 'dhyāyah.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyañīyas,
tat prāyañīyasya prāyañīyatvam 2 prāṇo vai prāyañīya,
udāna udayaṇīyaḥ, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kṛiptyai prāṇānām pratiprajñātyai 3 ya-
jño vai devabhya udakrāmat, te devā na kiṃ canāśaknuvan
kartum na prajānaḥ. te 'bruvann Aditiṃ: tvayemaṃ ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇishveti. saitāṃ eva varam avṛiṇīta: matprāyañā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ca-
ruḥ prāyañīyo bhavaty āditya udayaṇīyo, varavṛito hy asyā
4 atho etaṃ varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakṣiṇāni, Somena prācīm, Savitrodīcīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udeti, paścāstam eti; Pathyām hy esho 'nusaṃcaraty 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-
dhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 5 So-
maṃ yajati 10 yat Somaṃ yajati, tasmāt prācīyo 'py āpo
bahvyaḥ syandante, saunnyaḥ hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imāṃ vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pāṅkto yajñāḥ. sarvā diśaḥ kalpante,
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam
vidvān hotā bhavati || 7 || ॥

1 Yas tejo brahmavarcasam icchet prayājāhutibhiḥ prāṇ

तमेतैरयनैरापुरन्नायमाग्रयणेन तदाहुः कस्यादयनानीति गमनान्येव
भवन्ति कामस्य कामस्य स्वर्गस्य च लोकस्य चातुर्मास्यैरामुवन्त्स्वर्गोऽलो-
कान्त्सर्वान्कामान्त्सर्वा अष्टीः¹ सर्वममृतत्वं स एष प्रजापतिरेव संव-
त्सरश्चतुर्विंशो यच्चातुर्मास्यानि तस्य सुखमिव वैश्वदेवं दर्शपूर्णमासी
पर्वण्यहोरात्राण्यस्त्रिमज्जानि बाह्व वरुणप्रघासाः प्राणो ऽपानो व्यान
इत्येतास्त्रिंश इष्टय आत्मा महाहविर्धा इमा अन्तर्देवतास्तदन्या इष्टीः²
प्रतिष्ठा शुनासीरीयं स एष प्रजापतिरेव संवत्सरश्चतुर्विंशो यच्चातु-
र्मास्यानि सर्वं वै-प्रजापतिः सर्वं चातुर्मास्यानि तत्सर्वेण सर्वमाप्नोति
य एवं वेद य एवं वेद ॥ १५ ॥

॥ इति षष्ठो ऽध्यायः समाप्तः ॥

वाग्दीक्षा वाचा हि दीक्षते प्राणो दीक्षितो वाचा वै दीक्षया
देवाः प्राणेन दीक्षितेन सर्वान्कामानुभयतः परिगृह्णात्यन्नदधत तथो
एवैतद्वज्रमात्रो वाचैव दीक्षया प्राणेन दीक्षितेन सर्वान्कामानुभयतः
परिगृह्णात्यन्धत्त आसावैष्णवसेकादशकपालं पुरोडाशं निर्वपत्यग्निर्यै दे-
वानामवराध्वी विष्णुः परार्धस्तवश्चैव देवानामवराध्वी सञ्च परा-
र्धस्ताभ्यामेवैतत्सर्वा देवताः परिगृह्ण सलोकतामाप्नोति तस्मात्कामं
पूर्वो दीक्षित्वा संसनुयात्पूर्वस्य ह्यस्य देवताः परिगृहीता अवन्त्यशरी-
राभिः प्राणदीक्षाभिर्दीक्षते प्राणा वै प्रधाजा अपाना अनुधाजास्त-
यत्प्रधाजानुधाजैश्चरन्ति तत्प्राणापाना दीक्षन्ते यद्विषा तच्छरीरं सो
ऽयं शरीरेणैव दीक्षमाणेन सर्वान्कामानाम्नाप्नोति प्राणापानैर्दीक्षमाणैः
सर्वाणां देवतानां सलोकतां सायुज्यम् ॥ १ ॥

पञ्चदश सामिधेनीरन्वाह वज्रो वै सामिधेन्यः पञ्चदशो वै वज्रो
वार्चन्नावाज्यभागौ भवतो वज्रो वार्चन्नावाज्यभागौ त्रिष्टुभौ हविषो
याज्यापुरोनुवाक्ये वज्रस्त्रिष्टुभेतेन वै देवास्त्रिःसमृद्धेन वज्रेणैभ्यो लो-

1) इष्टीः W. 2) so allo Hss.

केभ्यो ऽसुराननुदन्त तथो एवैतद्यजमान एतेनैव त्रिःसमृद्धेन वज्रैर्भ्यो
लोकेभ्यो द्विषतो भ्रातृव्यामुदते वज्रो वार्चघ्नावाज्यभागी ता उक्ताव-
धातो हविषो याज्यापुरोनुवाक्ये उप^१ वां जिह्वा घृतमाचरणदि^२-
त्यावती तत्पुरोनुवाक्यारूपं प्रति वां जिह्वा घृतमुचरणदित्युदती
तद्याज्यारूपं त्रिष्टुभौ संयाज्ये वलं वै वीर्यं त्रिष्टुल्लभमेव तद्वीर्यं यज-
माने दधात्यागुर उदृचमितीडायां सूक्तवाक्ये चाह यदा वा आमा-
वैष्णवः पुरोडाशो निरूप्यते ऽथैव दीक्षित इति ह स्वाह तस्माद्वागुर
उदृचमित्येव ब्रूयाद्यथैव दीक्षितस्य न सूक्तवाक्ये यजमानस्य नाम
गृह्णाति देवगर्भो वा एष यद्दीक्षितो न वा अजातस्य गर्भस्य नाम
कुर्वन्ति तस्मादस्य नाम न गृह्णाति ॥ २ ॥

न वेदे पत्नीं वाचयति नैनं स्तुणात्यसंस्थित इव वा अत्र यज्ञो
यत्सौम्यो ऽध्वरो नेत्पुरा कालात्सौम्यमध्वरं संस्थापयानीति तदाहुः
कस्माद्दीक्षितस्यान्ये नाम न गृह्णन्तीत्यग्निं वा आत्मानं दीक्षमाणो
ऽभिदीक्षते तद्वदस्यान्ये नाम न गृह्णन्ति नेदमिमासीदामिति अदु सो
ऽन्यस्य नाम न गृह्णाति नेदेनमग्निर्भूतः प्रदहानीति यमेव द्विधात्तस्य
दीक्षितः सन्नाम यमेतैव तदेवैनमग्निर्भूतः प्रदहत्यथ यमिच्छेद्विचक्ष-
णवत्वा वाचा तस्य नाम गृह्णीयात्सो तत्र प्रायश्चित्तिश्चक्षुर्वै विचक्षणं
चक्षुषा हि विपश्यत्येषा ह त्वेव व्याहृतिर्दीक्षितवादः सत्यमेव स यः
सत्यं वदति स दीक्षित इति ह स्वाह तदाहुः कस्माद्दीक्षितस्याश्वं
नाशन्तीति हविरेष भवति यद्दीक्षते तद्यथा हविषो ऽनवत्तस्याग्नीया-
देवं तत्कामं प्रसुते ऽग्नीयात्तद्यथा हविषो ऽयातयामस्याग्नीयादेवमु
तत्तदाहुः कस्माद्दीक्षितो ऽग्निहोत्रं न जुहोतीत्यसुरा वा आत्मन्जुह-
वुश्चाते ऽनमो ते पराभवन्नमो जुहोती ऽथ देवा इममेव प्राणम-
दिसन्तराद्धत तद्यत्सायंमातव्रतं प्रदीयते ऽग्निहोत्रं हैवाख्येतसिन्प्राणे

1) so alle Hss., TS. 1, 8, 22, 1 und AV. 7, 29, 1 प्रति. 2) TS.
०चरणेत, AV. ०चरणात्.

ऽग्नौ संततमव्यवच्छिन्नं ऊतं भवत्येषाग्निहोत्रस्य संततिर्दीक्षासु प्रोपसत्सु
चरन्ति का मीमांसा सुत्यायाम् ॥ ३ ॥

अथातः कैशिनी दीक्षा केशी ह दाभ्यो दीक्षितो निषसाद् तं
ह हिरण्यस्यः शकुन आपत्योवाचादीक्षितो वा असि दीक्षामहं वेद
तां ते ब्रवाणि सकृदयजे तस्य क्षयाद्विभेभि सकृदिष्टस्याहो त्वमक्षितिं
वेत्स्य तां त्वं मध्यमिति स ह तथेत्युवाच^१ तौ ह संप्रोचाते स ह स
आसोल्लो वा वार्ष्णिवृद्ध इट्त्वा काव्यः शिखण्डी वा याज्ञसेनो यो
वा स आस स स आस स होवाच शरीराणि वा एतयेष्या दीक्षन्ते
या वा इमाः पुरुषे देवता यस्मैता दीक्षन्ते स दीक्षित इति ह स्थाह
स अचाध्वर्युरौद्गमणानि जुहोति तदुप यजमानः पञ्चाङ्गतीर्जुङ्गया-
न्वनी मे मनसा दीक्षतां स्वाहेति प्रथमां वाङ्मो वाचा दीक्षतां स्वा-
हेति द्वितीयां प्राणो मे प्राणेन दीक्षतां स्वाहेति तृतीयां मध्ये प्रा-
णमाह मध्ये ह्ययं प्राणश्चक्षुर्मे चक्षुषा दीक्षतां स्वाहेति चतुर्थीं श्रोत्रं
मे श्रोत्रेण दीक्षतां स्वाहेति पञ्चमीं तदु ह स्थाह कौपीतकिर्न हो-
तव्या अतिरिक्ता आङ्गतयोः सूर्यवृक्षेरन्नध्वर्युमेव जुहुतमन्वारथ्य प्रती-
कैरनुमन्तयेत मनो मे मनसा दीक्षतामिति प्रथमां वाङ्मो वाचा
दीक्षतामिति द्वितीयां प्राणो मे प्राणेन दीक्षतामिति तृतीयां मध्ये
प्राणमाह मध्ये ह्ययं प्राणश्चक्षुर्मे चक्षुषा दीक्षतामिति चतुर्थीं श्रोत्रं
मे श्रोत्रेण दीक्षतामिति पञ्चमीं दीक्षयत्यु हैवैता याः पुरुषे देवता
यो अतिरिक्ता आङ्गतयो ह्यन्त इत्यथ खलु अथैव सकृदिष्टस्याक्षितिः
स यः अह्धानो यजते तस्मिन् न क्षीयत आपो ऽक्षितिर्था इमा एषु
लोकेषु याश्चिमा अध्यातां स^२ यो मध्यक्षितिरिति विद्वान्यजते तस्मिन्
न क्षीयत एतासु हैव तत्केशी दाभ्यो हिरण्यस्यस्य शकुनाय सकृदि-
ष्टस्याक्षितिं प्रोवाचापराह्णे दीक्षते ऽपराह्णे ह वा एष सर्वाणि भूतानि

1) so M, तथेत्युवाच die übr. Hss. und G.

2) अध्याताम्स WLOKwa.

संपृङ्क्ते ऽपि ह वा एनं रशना¹ अतिथन्ति तस्मात्सोहितायन्निवास्तमे-
त्येतन्मेवात्मानं दीक्षमाणो ऽभिदीक्षते य एष तपति तस्मादपराह्णे
दीक्षते सर्वेषामेव कामानामाप्नुयै ॥ ४ ॥

प्रायणीयेन वै देवाः प्राणमाप्नुवन्तुदयनीयेनोदानं तथो एवैत-
द्यजमानः प्रायणीयेनैव प्राणमाप्नुवन्तुदयनीयेनोदानं तौ वा एतौ
प्राणोदानावेव यत्प्रायणीयोदयनीये तस्माद्य एव प्रायणीयस्य त्विजस्त-
उदयनीयस्य स्युः समानौ हीमौ प्राणोदानौ ॥ ५ ॥

प्रायणीयेन ह वै देवाः स्वर्गं लोकमभिप्रयाय दिशो न प्रज-
क्षुक्षानमिन्वाच मध्यमेकामाज्याहुतिं जुहुताहमेकां दिशं प्रज्ञास्या-
मीति तस्मा अजुहवुः स प्राचीं दिशं प्राजानात्तस्मात्प्राञ्चमग्निं प्रणयन्ति
प्राग्यक्ष्णायते प्राञ्च उ एवास्मिन्नासीना जुहुत्वेषा हि तस्य दिक्प्र-
ज्ञाताथात्रवीत्सोऽसौ मध्यमेकामाज्याहुतिं जुहुताहमेकां दिशं प्रज्ञा-
स्यामीति तस्मा अजुहवुः स दक्षिणां दिशं प्राजानात्तस्मात्सोमं क्रीतं
दक्षिणा परिवहन्ति दक्षिणा तिष्ठन्नभिष्टौति दक्षिणा तिष्ठन्परिदधाति
दक्षिणो एवैगमासीना अभिषुण्वत्वेषा हि तस्य दिक्प्रज्ञाताथात्रवी-
त्सविता मध्यमेकामाज्याहुतिं जुहुताहमेकां दिशं प्रज्ञास्यामीति तस्मा
अजुहवुः स प्रतीचीं दिशं प्राजानात्तदसौ वै सविता यो ऽसौ तपति
तस्मादेनं प्रत्यक्षमेवाहरहर्षन्तं पश्यन्ति न प्राञ्चमेषा हि तस्य दिक्प्र-
ज्ञाताथात्रवीत्पथ्या स्वस्तिर्मध्यमेकामाज्याहुतिं जुहुताहमेकां दिशं प्र-
ज्ञास्यामीति तस्मा अजुहवुः सोदीचीं दिशं प्राजानाद्वाग्वै पथ्या स्व-
स्तिस्तस्मादुदीच्यां दिशि प्रज्ञाततरा वागुद्यत उदद्य उ एव यन्ति
वाचं शिञ्चितुं यो वा तत आगच्छति तस्य वा शुश्रूषन्त इति ह
स्माह्वेषा हि वाचो दिक्प्रज्ञाताथात्रवीददितिर्मध्यमेकामन्नस्याहुतिं जु-
हुताहमेकां दिशं प्रज्ञास्यामीति तस्मा अजुहवुः सोर्ध्वा दिशं प्राजा-

1) so C, रजना BLK, रजता M.

ŚĀNKHĀYANA ŚRAUTASŪTRA

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आर्षेयान् यूनो ऽनूचानानृत्विजो दृणीते सोमेन यक्ष्यमाणः ।१।
चतुरः सर्वान् ।२। चन्द्रमा मे दैवो ब्रह्मोत्युपांशु त्वं मानुष
इत्युच्चैः ।३। एवं सर्वान् ।४। आदित्यो मे दैव उद्गाता त्वं मानुषः
।५। अग्निर्मे दैवो होता त्वं मानुषः ।६। वायुर्मे दैवो ऽध्वर्युस्त्वं
मानुषः ।७। प्रजापतिर्मे दैवः सदस्यस्त्वं मानुषः ।८। ऋतवो मे
दैव्या होत्राशंसिनो यूयं मानुषाः ।९। अग्ने मे वोचो अर्धं मे
वोचो भूतिं मे वोचः अग्र्यं मे वोचो यज्ञो मे वोचो मयि अर्गो
मयि अर्धं मयि भूतिर्मयि श्रीर्मयि यज्ञ इति वृतो जपित्वा कश्चि-
न्नाहीनानुद्देश्यन्यस्त्वात्विज्यनीतदक्षिणानामन्यतम इति पृष्ट्वा प्रति-
दृष्ट्वाति प्रत्याचष्टे वा ।१०। ॥१॥

प्राचीनप्रवणं देवयजनम् ।१। प्रागुदक्प्रवणं यज्ञकामस्य ।२। अनु-
ब्रुवन्त्यत्र होताद्वनीयमादित्यमपश्च पश्येत्तद्ब्रह्मवर्चसकामस्य ।३। शुद्ध-
पक्षे दीक्षा पुण्ये नक्षत्रे समापनं च ।४। ॥२॥

अपराह्णे दीक्षणीयाशावैष्णवीष्टिः ।१। पौर्णमासीविकारः ।२। पञ्च-
दशधाभिधेनौका ।३। उपांशुहविः ।४। त्रिराजौ स्विष्टकृतः ।५।
नित्ये वा ।६। उपहृतो ऽयं यजमानो ऽस्य यज्ञस्यागुर उदृचम-
जीयेत्याशास्ते ऽयं यजमानो ऽस्य यज्ञस्यागुर उदृचमजीयेत्याशास्त
इत्याशिषां स्थान इत्यायां सूक्तवाको च प्राक्तातैर्यस्यवनिक्वाः पुरोला-

शेलायाः । ७। न सूक्तवाके यजमानस्य नाम गृह्णाति प्राक् सवनीयात् ।
। ८। पत्नीसंयोजान्ता च । ९। ॥ ३॥

अध्वर्युमन्वारभ्यौद्गमणानि जुहुतं याजमानं मनो मे मनसा दीक्षतां
वाङ्मे वाचा दीक्षतां प्राणो मे प्राणेन दीक्षतां चनुर्मं चक्षुषा
दीक्षतां ओन्नं मे ओत्रेण दीक्षतामिति । १। आहुतीर्वा जुहुयात्
। २। एकदीक्षे चोपस्थानम् । ३। मनो दीक्षासुपैमीत्याहवनीयम् । ४।
वाचं दीक्षासुपैमीति गार्हपत्यम् । ५। प्राणं दीक्षासुपैमीति दक्षि-
णाग्निम् । ६। अपरिमिता दीक्षास्तायामपवर्गे ॥ ४॥

प्रायणीयेष्टिः । ७। पथ्यां स्वस्तिमग्निं सोमं यवितारं चाज्येनादिति
चक्षणा । १। स्वस्ति नः पथ्यासु स्वस्तिरिद्धि^२ । अग्ने नयाग्ने त्वं पारय^३ ।
त्वं सोम प्र चिकितो या ते धामानि हविषा^४ । तत्त्ववितुर्वरेणं य
दूमा विश्वा जातानि^५ । सुनामाणं महीमूषु । २। पञ्चदशसामिधेनीका
। ३। उपांशुहविः । ४। नाज्यभागौ भवतः । ५। त्वां चित्रश्रवस्तम यदा-
द्विष्टमिति स्विष्टकृतः । ६। शंस्यन्ता च । ७। ॥ ५॥

क्रीत्वा राजानमाधाय शकटे सोमाय पर्युह्यमाणायेत्युक्तः । १।

भद्रादभि अथः प्रेहि हृदयतिः पुरस्ता ते अस्तु ।

अथेमवस्य वर आ पृथिव्या आरे शूचून्ऋणुहि सर्ववौरः ॥

इत्यन्तरेण वर्त्मनी तिष्ठन्नूच्य । २। इमां धियं शिचमाणस्य वनेषु
व्यन्तरिचं सोम शास्त्र इति चतस्रो ऽनुसंयन्तरेण वर्त्मनी । ३।
शास्त्रामग्नेण शकटमवस्थाप्य प्रपादयन्ति राजानम् । ४। येन ब्रजेसुस्ते-
नानुसमिधात् । ५। या ते धामानि हविषेत्यनुप्रपद्य । ६। अग्नेणाहव-
नीयं दक्षिणा तिष्ठन्नागन्देव इति परिधाय । ७। उपस्थृश्वोरसृज्यते

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[४.१.२]

औतसूत्रे ।

२८५

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दर्शपूर्णमासाभ्यामिष्टेष्टिपशुचातुर्मास्यैरथ सोमेन ॥ १ ॥

उक्ता हविर्चञ्चाखेषु च प्रायश्चित्तमुक्तं । इदानीं सर्वसो-
मानां प्रकृतिभूतं ज्योतिष्टोमं वक्तुकामः तदधिकारिविशे-
षणार्थं केषाञ्चित् कर्मणामनुष्ठानक्रममुक्तवानाचार्यः । इष्टि-
राशयणेष्टिः । पशुर्निरूढः । आधानानन्तरं दर्शपूर्णमासयो-
रारम्भ उक्तः । तदारम्भोत्तरकालं इष्टिपशुचातुर्मास्यैरिष्ट्वा
सोमेन यष्टव्यं । अथशब्दः सोमेन सम्वध्यते, य चाधिकारा-
र्थः । सोमगुणकं कर्मा सोम इत्युच्यते, तच्च ज्योतिष्टोमाख्यं ।
एतदुक्तं भवति । अग्न्याधेयानन्तरमनेन क्रमेण दर्शपूर्णमा-
सादिभिरिष्ट्वा ज्योतिष्टोमाख्येन सोमेन यष्टव्यं । इत उत्तर-
माषष्ठाध्यायपरिसमाप्तेस्तमेवाधिकृत्य सर्वमुच्यत इति ॥

ऊर्द्ध्वं दर्शपूर्णमासाभ्यां यथोपपत्येके । प्रागपि सोमेनैके ॥

॥ २ ॥

‘सोमेन यक्ष्यमाणः’ इत्यस्मिन् सूत्रे वसन्तादिकालेभ्यः का-
लान्तरविशिष्टाधानविधिपरे वाक्ये सोमाधानसोरानन्तर्य-

२८६

आश्वलायनीये।

[४.१.६]

मप्युक्तं भवति, चतस्रस्यार्धस्यावक्तव्यत्वादिदमन्यदानन्तर्गमि-
त्यवगम्यते । तत्राधानं कृत्वाग्निहोत्रहोमं कुर्वतः प्रागेव
दर्शपूर्णमासयोरारम्भात् सोमेन यष्टुं यद्युपपद्यते तथा तस्मि-
न्नपि काले यष्टव्यमिति सूत्रार्थः ॥

तस्य त्विजः ॥ ७ ॥

वक्ष्यन्त इति शेषः । अद्विजः कर्त्तार इत्यर्थः । त एवं-
रूपा इत्याह ॥

चत्वारस्त्रिपुरुषाः ॥ ८ ॥

अथः पुरुषा येषां ते त्रिपुरुषाः । तेष्वृत्विचु वक्ष्यमाणेषु च-
त्वारः पुरुषवन्तः । तेष्वृत्तुर्भ्याऽन्ये तेषाञ्चतुर्णामेव पुरुषा इति
वेदितव्याः । अनेन प्रकारेण चतुर्णां मुख्यत्वं, इतरेषाममुख्य-
त्वमित्यवगतं भवति । एते मुख्या एतेषां पुरुषा इत्याह ॥

तस्य तस्योत्तरे अथः ॥ ९ ॥

अस्मिन् अद्विजामनुक्रमणे अथ चत्वारोत्तरे अथस्तयः सप्त-
वन्ति स मुख्यः । उत्तरे च ये अथस्तयस्यो तस्य तस्य पुरुषा इति
प्रतिपत्तव्याः ॥

होता सैत्रावरुणोऽध्वावाको आनसुर्ध्वर्युः प्रतिप्रस्थाता
नेष्टोन्नेता ब्रह्मा ब्राह्मणाच्छाभीधः पोतोद्गाता प्रसोता
ग्रीतहर्त्ता वृनह्वाण्य इति ॥ ६ ॥

परकर्तृनिर्देशः सर्वपुरुषव्यापिपदार्थानुष्ठाने अयमेव क्रम-
इतिज्ञापनार्थः ॥

एते हीनैकाहैर्याजयन्ति ॥ ७ ॥

एते याजयन्तीतिवचनादहीनैकाहैः षोडशैव पुरुषा
याजयन्ति, न सदस्यशमितचमसाध्यैव इति ज्ञापितं भव-
ति । अतः सत्यपि वरणे तेषामृत्विक्तं न भवति । अहीनैका-
हैरिति वचनं सन्नेष्येतेषामपि वरणनिरुत्तरं । याजयन्ती-
तिवचनं खड्गवत्यागात्माकलाद्यागपदार्थस्य ऋत्विग्भिः स कर्तुं
न शक्यतइतिज्ञापनार्थः । अतः स्वात्मिकार्थक एव यागप-
दार्था भवतीति सिद्धं ॥

एत एवाहिताग्नय इष्टप्रथमयज्ञा गृहपतिसप्तदशा ही-
चिन्वा समोष्याग्नीन्सुखाः सन्नायासते ॥ ८ ॥

एत एवेत्यवधारणात् सदस्यादिवर्जिताः पूर्वाक्ता एव षो-
डशपदार्थसम्बन्धिनः पुरुषा अग्नीनाद्याय प्रथमयज्ञेनेष्टा गृ-
हपतिसंज्ञकेन केवलचजमानपदार्थकारिणा सप्तदशेन पुरु-
षेण सहिताः सन्तः खान् खानग्नीन् सर्वाग्निप्रयित्वा सर्वे
च हीचिन्वा गृहपतिसुखाः सन्नायासते सन्नैर्यजन्त इत्य-
र्थः । इष्टप्रथमयज्ञादह्याहिताग्निविशेषणं । अद्याहिताग्नयः
तदेष्टप्रथमयज्ञा भवेयुरिति । तेनानाहिताग्नीनामपि स-

घृतयाज्यायां ॥ १४ ॥

अनैष्टिकत्वाद्दृक्षाच्चाप्राप्तविधिः ॥

सुक्ताच्च ॥ १५ ॥

अच्छादप्राप्तिः ॥

अच्छावाकनिगदोपहवप्रत्युपहवे च ॥ १६ ॥

निगदश्च उपहवश्च प्रत्युपहवश्च निगदोपहवप्रत्युपहव-
मिति द्वन्द्वैकवद्भावः । पुनश्चाच्छावाकशब्देन षष्ठीसमासः ।
'अच्छावाकश्च निगदे यजमानोत्तरध्वजवः' इत्यत्र, उपहव-
प्रत्युपहवे प्रत्येता सुत्तन्नित्यत्र ॥

आर्षयाणि गृहपतेः प्रवरित्वात्मादीनां मुख्यानां ॥ १७ ॥

आर्षसवरणे गृहपतेः प्रथमं वरित्वा आत्मादीनां मु-
ख्यानां प्रवृणीते । गृहपतेः वृथम्वचनं 'यावन्तोऽनन्तर्हिताः'
इत्यत्रापि वृथम्वरणार्थं । आत्मादिवचनं दीक्षाक्रमनिवृत्त्य-
र्थं । तेन सुक्तवाकादौ नामादेशे दीक्षाक्रमस्यास्य च विकल्पाः
सर्वत्र सिद्धौ भवन्ति ॥

चासनमस्तीति गच्छते। तद्बुधाः गृहपतिप्रधानाः गृहप-
त्यभिप्रेतवैकल्पिकपदार्थकारिणः तथा विशुद्धधर्मसमवाये च
गृहपतेरविरोधेन कर्त्तव्यमित्यर्थः ॥

तैषां समावापादि यथार्थमभिधानमैष्टिके तन्त्रे ॥ ९ ॥

तेषामिति सत्रिणः पुरुषा उच्यन्ते। समावापइति य-
स्मिन् कर्मण्ययः समोष्यन्ते तत् कर्म समावापशब्देनोच्य-
ते। साग्नीनामनग्नीनाञ्च सचासनमुक्तं। तत्र साग्नीनां सत्रि-
णां समावापादि यथार्थमूहः कर्त्तव्यः। ऐष्टिके तन्त्रे, ना-
ऽनैष्टिकेन पाशुक इत्यर्थः। तन्त्रग्रहणं ऐष्टिकसम्बन्धेऽपि तन्त्र-
शब्दवाच्याएव भवति नान्यत्रेत्येवमर्थः। तेन प्रथमाध्याय-
विहिते प्रायश्चित्तेऽपि भवति, तस्मिन्नध्याये तन्त्राधिकारात्
न तृतीयाध्यायविहिते इति तन्त्रवचनं ॥

दीक्षणासनग्नीनां ॥ १० ॥

साग्नीनां समावापप्रभृति यथार्थमभिधानमुक्तं। इदानी-
मनग्नीनां दीक्षणीयाप्रभृत्येव यथार्थमभिधानमैष्टिके तन्त्रे
इत्युच्यते। सत्राणामग्निषाध्यत्वादग्नीनां साग्निभिः सहैव सत्रा-
सनं भवति। तत्र दीक्षणात् प्राक्तनेषु एकस्यैव साग्निरेकवच-
नेन, द्वौ चेद्विवचनेन, बहवश्चेद्विवचनेन इत्येवं भवति।
सन्नेष्वग्निबहुले च भति सर्वेषु यजर्निगदेष्विति यथार्थमूहे

प्राप्ते 'समावापादि' इत्यनेन सूत्रेण यजमानाभिधाधिना-
मेवेति नियम्यते, ऐष्टिके तन्त्र इत्यपि च । तत उत्तरसूत्रेण
तावेव नियमावनमोनां दीक्षणीयाद्येव न प्राग्भाविष्युखायस्य-
रण्यादाविति विधीयते ॥

अग्निर्मुखमिति च याज्यानुवाक्ययोः ॥ ११ ॥

सहकत्वाद्प्राप्त ऊहो विधीयते ॥

दण्डप्रदाने ॥ १२ ॥

अनैष्टिकत्वादस्य अन्तस्योहविधानं । अस्मिन् अन्ते यज-
मानविषयस्य पदस्याभावेऽप्युहविधानसामर्थ्याद्दण्डविषयस्यैवा-
यमुहविधिरिति कल्पनीयं । अत्र बहवो दण्डाः सन्तीति
दीक्षितनञ्जत्वाद् दीक्षितदण्डस्य च । प्रकृतौ मैत्रावरुणदण्ड-
त्वस्यवगतं । अत्र च ते बहवः सन्निहिताः सन्ति, तेषाञ्च सर्वेषां
सहप्रदानं प्राप्तं । एवं प्राप्ते ऊहो विधीयते मैत्रावरुणस्य,
सर्वान् दण्डान् गृहीत्वा एकेन दण्डेन दण्डित्वसिद्धेः । तेषा-
मेकेनाभिभतेन सहितः स्वपदार्थान् कुर्यात्, इत्येवमत्र क-
ल्पयितव्यं ॥

प्रेषेण निमित्तम् ॥ १३ ॥

अप्राप्ते विधीयते ॥

एवं द्वितीयतृतीयचतुर्थानां ॥ १८ ॥

सर्वात्मवर्गाद्विषयसूत्रोक्त एव क्रमश्च ॥

यावन्तोऽनन्तर्हिताः समानगोत्रास्तावतां सङ्ख्यात् ॥ १९ ॥

समानगोत्राः समानार्षेधा इत्यर्थः । समानगोत्राणामपि भिन्नार्षेयत्वसम्भवात् समानार्षेयत्वमेव तन्त्रसिद्धौ निमित्तमिति सूत्रार्थत्वमत्राश्रितं, समानगोत्रशब्दस्यार्षेयवरणस्याहवनीयसंस्कारत्वे सति आहवनीयभेदे च सत्यार्षेयस्यैक्यादरण्यकालैक्याच्च वरणोच्चारणे विशेषाग्रहणात् तन्त्रानुष्ठानमुक्तवानाचार्यः ॥

आवर्त्तयेद्वा द्रव्यान्वयाः संस्काराः ॥ २० ॥

वाञ्छब्दः पञ्चं व्यावर्त्तयति । आवृत्तिरेवात्र कर्त्तव्या । द्रव्यान्वयाः संस्काराः, यतः द्रव्ये अन्वयो येषां ते द्रव्यान्वयाः, संस्काराणां द्रव्यवशवर्त्तितादित्यर्थः । प्रतिप्रधानं गुणा आवर्त्तन्त इति प्रसिद्धो न्यायः । यत् पुनर्विशेषाग्रहणादनावृत्तिरिति, तदपि न । एकवचनान्तस्यार्षेयस्य वज्रध्वनभिधानादिति । एवञ्चेदचनोहः किमिति न क्रियते, 'तेषां समावापादि' इत्यत्र यजमानवाचिनामेवोहनिष्पत्त्या, अतः आवृत्तिरेवात्र युक्ता ॥

साग्निचित्येषु कृतुषूखासत्परणीयामिष्टिर्देवो ॥ २१ ॥

अग्निचयनमग्निचित्या, तथा यश्च वर्तन्त इति साग्नि-
चित्याः कृतवः, तेषूखासत्परणीयं नाम ऐष्टिकमेके साखिनः
आमनन्ति । उखासत्परणप्रयोजना उखासत्परणीया ॥

अग्निर्ब्रह्मण्यग्निः सन्नवानग्निः सन्नष्टत् ॥ २२ ॥

ब्रह्मण्यग्निं सन्नवान् सन्नष्टच्छब्दाः अग्नेर्गुणास्त्रिस्तो देवताः ॥

एतेनाग्ने ब्रह्मणा तदुभय, ब्रह्म च ते जातवेदो नमश्च, पुरु-
ण्यग्ने पुरुधात्याय, सचिन्न चिन्नश्चितयन्तमस्ते, अग्निरोष्णे वृद्धतः
सचियत्पार्चामिते सुमतिश्चेत्प्यर्वामिति । इदमष्टतिकर्मणां
अनैस्तरामुत्तरोत्तरं ॥ २३ ॥

इदमष्टतिर्वैपाश्तापीदमष्टतीनि । इदमष्टतीनि च ता-
नि कर्माणि च इदमष्टतिकर्माणि, तेषामुत्तरोत्तरं अनैस्तरां
भवति ॥

एतत्सपि पौर्णमासात् ॥ २४ ॥

एतदप्युखासत्परणीयं पौर्णमासात् अनैस्तरां भवति । अतः
एतदप्युखासत्परणीयं पौर्णमासात् अनैस्तरां भवति । अतः
एतत् सिद्धं भवति अङ्गादिषु त्रिषु स्थानेषु पठेन यथेन

दर्शपूर्णमासयोर्जन्माणां प्रयोगः सप्तमेन वषट्कार इति ।
एवं षष्ठ्यनचतुर्थतृतीयद्वितीयमध्यमैरुखाशशरणीयाग्राजाप-
त्वादीक्षणीयामापणीयातिथ्याः प्रयोक्तव्याः । तस्मात् तस्मा-
दुत्तरोत्तरेण वषट्कारः ॥

प्रायणीयावत् खोगप्रवृत्तं ॥ २५ ॥

मङ्गल्य द्वितीयेन यजेनेत्यर्थः ॥

ऊर्ध्वं प्रथमाया अग्निप्रणयनीयाया औपवसथ्येऽनियमः ॥

॥ २६ ॥

औपवसथ्ये अदग्निप्रणयनं तस्य प्रथमाया ऊर्ध्वं खरेष्वनि-
यमो भवति मङ्गलो वा मध्यमो वा उत्तमो वा सर्वो वा ।
सर्वप्रयोगपक्षे मङ्गलादीनुत्तमपर्यन्तानामारोहणैरेव प्रयुञ्जी-
त । एकस्वरप्रयोगेऽपि अमानवारोहणेत् ॥

मध्यमादि घर्मे ॥ २७ ॥ ॥ १ ॥

घर्मे मध्यमोत्तमवारेवाऽनियमः, न मङ्गल्य तत्र प्रवेश
इत्यर्थः । अत्रापि स्वरयोर्यमानाद्यारोहितमेव स्यात् ॥

इति चतुर्थे प्रथमा कण्डिका ॥ * ॥

दीक्षणीयायां धाय्ये विराजौ ॥ १ ॥

दीक्षाप्रयोजना दृष्टिर्दीक्षणीया सा कर्त्तव्या । तस्यां
धाय्ये विराजौ भवतः ॥

अग्राविष्णु ॥ २ ॥

अग्राभिर्धेयं देवता ॥

अग्निमुखं प्रथमो देवतानां सङ्गतानामुत्तमो विष्णुरा-
सीत् । यजमानाय परिगृह्य देवान् दीक्षयेद्दं च विरागच्छतं
वा । अग्निस्र विष्णो तप उत्तमं भवेत् दीक्षापालाय वनतं
हि शक्ता । विद्यैर्देवैर्यज्ञियैः संविदानो दीक्षामसौ यजमा-
नाय धत्तमिति । सावित्रित्ये त्रीण्यन्यानि ॥ ३ ॥

इवींषीति शेषः ॥

वैश्वानर आदित्याः सरस्वतीहितिर्वा ॥ ४ ॥

अन्येषां विवक्षितः । त्रीण्यन्यानीत्युपविशेषणात् आशावै-
ष्णवादधिकानि त्रीणीति गम्यते ॥

धारयन्त आदित्येभ्यो जगत्स्या इति चे एते एव भुवद्व्यो
भुवनपतिभ्यो वा ॥ ५ ॥

एते एवैषां आदित्येभ्यो भुवद्व्यः आदित्येभ्यो भुवनपति-
भ्यश्च चाज्यानुवाक्ये अवतः । भुवनपतिस्त्रिङ्गयोरेव भुवनप-
तीनां विधानादेतद्गम्यते । षगुणे अपि निर्गुणाच्च विहिते
वचनादृते षगुणाच्चास्ते न भवत इति ॥

नेदमादिषु मार्जनसर्वागुदयनीयायाः ॥ ६ ॥

इदमादिषु कर्मसु प्रागुदयनीयायाः न मार्जनं भवति ।
द्विविधञ्चेह मार्जनं गृह्यते, चोदितं लैङ्गिकञ्च । परिस्ररणै-
रञ्जलिमज्जर्धायाप आसेचयते सन्नह्नाश्चात्वास्ते मार्जयन्ते
इति चोदितं । प्राच्यादिदिग्नि देवा ऋत्विजो मार्जयन्तामिति
लैङ्गिकं, तदुभयं प्रतिषिध्यते । शास्त्रान्तरे च स्पष्टं वचन-
मस्ति । हीचणीयादिषु योक्तविमोकादि न भवतीति । तेन
उभयप्रतिषेधोऽवगम्यते । एवं सति दर्शनादग्नीषोमीयस-
वनीययोश्चात्वालमार्जनं न प्रतिषिध्यते । कुतः चात्वाले
मार्जयित्वाऽध्वर्युपच उपतिष्ठन्ता इति उवनीये दर्शनं । अग्नी-
षोमीयेणाश्चात्वालमार्जनादिति सिद्धवदनुवादादग्नीषोमीये-
ऽप्यस्तीति गम्यते । एवं सत्यनयोर्न प्रतिषेध इति सिद्धं ॥

इदंदादीडायां वृत्तवाक्ये *चागूराशिःस्थाने ॥ ७ ॥

इडायां वृत्तवाक्ये च या आशिषः तायां स्थाने आगूर्नास
भक्तः प्रयोक्तव्यः । आगुरं प्रक्षिप्याशिष उद्धृत्य यथा तौ प्र-
चुज्येते इडासुक्तवाक्यौ तथा पाठेनैव दर्शयति ॥

उपहृतोऽयं यजमानोऽस्य यज्ञस्यागुर उद्धृतमशीयेति
तस्मिन्नुपहृतः ॥ ८ ॥

एवमिडानिगद इत्यर्थः । 'उपहृतोऽयं यजमानः' इत्या-
स्यादुपरिष्ठात्तस्मिन्नुपहृत इत्यस्यात् पुरस्तात् यः पदसमु-
दायस्या आशिषः पचन्ते । तत्स्थाने यः पदसमुदाय
इदानीं पचते अग्रावागूरित्युच्यते । एवमिडानिगदः ॥

आग्रास्तेऽयं यजमानोऽस्य यज्ञस्यागुर उद्धृतमशीयेत्या-
ग्रास्ते ॥ ९ ॥

इत्येवं सुक्तवाक्ये इत्यर्थः । आग्रास्तेऽयं यजमान इत्यस्यादुप-
रिष्ठात् आग्रास्ते यदनेन हविषेत्यस्यात् पुरस्तात् यः पदसमुदा-
यः ता आशिषः । तत्स्थाने यः पदसमुदाय इदानीं पचते आ-
ग्राः । एवं सुक्तवाक्यनिगदः । 'अस्य यज्ञस्यागुर उद्धृतमशीय'

द्वयुभयत्रागूः । अस्त्राधत्तः । अत्र चक्षुः प्रारम्भः यन्मात्रं
प्राप्नुयामिति तस्मिन् उपहृत इतीडायां प्राप्नुयामिति आशास्ते
इति छन्दवाके, अत इत्यन्यासीरेव । आपूरित्वञ्च उच्यते
यनरूपत्वादागूरित्युच्यते ॥

न चात्र नामादेशः ॥ १० ॥

पाठादेव नामादेशाभावे सिद्धे पुनः प्रतिषेधवचनं अ-
न्यत् सर्वं प्रकृतिवदेवेतिज्ञापनार्थं ॥

प्रकृत्याऽन्त्यं पश्चिडायाः ॥ ११ ॥

सवनीयपश्चिडात्र गृह्यते, तच्छब्दचोदितत्वात् । अन्य-
इतिवचनाद्वर्ण्येयान्त्येऽहनि पश्चिडा गृह्यते । एकाहेषु तदे-
वात्यसम्बन्धः भवति ॥

दीक्षितानां सञ्चरो गार्हपत्याहवनीयावन्तराग्नेः प्रत्ययनात्
॥ १२ ॥

सञ्चरशब्द आनयप्रत्ययनादीनां प्रदर्शनार्थः । तेनास्मिन्व-
धौ तयोरेवाभ्युपगम्ये समीपे यजमाना आवर्त्तयन् । अग्नि-
प्रत्ययनोत्तरकालं सञ्चरदेशः शास्त्रान्तरादवगन्तव्यः ॥

दीक्षणादिरात्रिसंख्यानेन दीक्षा अपरिमिताः ॥ १३ ॥

प्रकृतेरिदं दीक्षाविधानं, यस्मिन्दिने रात्रौ दीक्ष्यं क्रियते तद्देशरश्म रात्रीरेव संख्यायापरिमिता दीक्षाः कर्त्तव्याः । तस्मात् 'दीक्षितो द्वादशाहं ष्टिति बन्धीत' इति प्रकृतेः नित्य-वदाज्ञातं । तथा माससंवत्सरं यदा वा क्षमः स्यादिति परि-मिताः । ये अपरिमिताश्च दीक्षाकल्पाः शास्त्रान्तरे आज्ञाताः तेषां प्रदर्शनार्थमपरिमितवचनं । आध्वर्जुप्रत्ययत्वाद् दीक्षानि-च्यते, तत्संख्येयमात्रमत्रोक्तवानाचार्यः । यत्राणां दीक्षावि-धानमत्रोच्यते ॥

एकाहप्रभृत्यासंवत्सरात् । संवत्सरस्त्वेव समते ॥ १४ ॥

अद्यावत्तदधिकते यत्रोऽयं विधिः संवत्सरमेवेति ॥

द्वादशाहतापक्षितेषु यथासुत्योपसदः ॥ १५ ॥

तेषु यत्रेषु यथासुत्योपसदः तथा दीक्षा अपि कर्त्तव्याः । उपसत्संख्याया अथ च विहितत्वादत्रैव विधिः कल्प्यते । अत्य-म्याः सुत्या उपसदश्च तत्संख्या दीक्षा एवेति । एतदुक्तं भवति, द्वादशाहतापक्षितेषु यत्संख्याः सुत्यासत्संख्या एवो-पसदश्च दीक्षाश्च भवन्तीति ॥

कर्माचारखेकाद्यानां ॥ १६ ॥

आशीर्षतेऽद्विचिताचारः कालः । कर्मण आचारः कर्मा-
चारः । एकाद्यानां प्रयोगकालो वक्ष्यत इत्यर्थः । एकाद्य-
शब्देनात्र विदितेकाद्या उच्यन्ते, वज्रवचनश्रवणात्, प्रद्योतौ
दीक्षाणां विहितत्वाच्च । तुषष्टौ विशेषविध्यर्थः । अस्मिन्
प्रकरणे दीक्षाकाल एव विधातये दीक्षोपसत्सहितानामेका-
द्यानां प्रयोगकालो विधीयत इति विशेषः ॥

एका तिथौ वा दीक्षास्ति उपसदः सुत्यमवसृतम् ॥

॥ १७ ॥

उत्तमग्रहणं प्रातरनुवाकाद्युदवसानोयान्तमेकमेवाहः स्यात्
तच्च सुत्यशब्देनोच्यत इत्येवमर्थः । दीक्षाकाले विधातये
उपसत्सुत्यानामपि विधानान्निप्रकाराणामेव धौतिकवशि-
ष्ट्यै । तेन दीक्षणीयाद्याः प्राग्भाविन उखासम्भरणीयादेः
धौतिकधर्म उपसत्सुत्यादिर्न भवतीति सिद्धं ॥

दीक्षान्ते राधनयः ॥ १८ ॥ ॥ २ ॥

दीक्षाहःसु परिषमाप्तेषु अनन्तरं सदहः तस्मिन्नहनि रा-
जकथः कर्त्तव्यः, सोमः क्लृप्तव्य इत्यर्थः ॥

इति चतुर्थे द्वितीया कण्डिका ॥ * ॥